

# **THE MAGNIFICENT QURAN**

**TRANSLATED INTO MODERN & EASY ENGLISH**

**(PART FOUR)**

**From Chapter 51 to Chapter 57 (Juz 27)**

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**A Most Transparent, Objective, Purely Academic  
& Rational, interrelated, Consistent and fully  
contextualized English CONVERSION of the  
Divine Text, which ensures unparalleled  
concordance with its original Arabic**

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## Chapter Az-Zaariyaat (51)

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## Translation Chapter Az-Zaariyaat (51)

“I present as testimony those communities who uproot and scatter the created beings (az-zaariyaati zarwan – الذاريات ذروا – (1), who then are charged with the burden of that crime (al-haamilaati wiqran – الحاملات وقرا – (2), and who but continue to pursue their vicious course with ease (3), and who continue making divisions among humans (al-muqassimaati – المُقسَّمات – (4), with the help of their authority (amran – امرأ – (4), and assure that what you are promised is certainly true (5) and that the time of their requital/judgement (ad-deen – الدين – (6) is definitely going to come (6).

And by the Universe (as-samaai – والسماء – (7), firmly bound/tied/woven together (dhaatil hubuki – ذَاتِ الْحُبُكِ – (7), you indeed are at variance in your convictions (qawlin – قول – (8). Perverted in their views (yufaku – يُؤْفَكُ – (9) about that happening are those who deceive themselves (9). Those who draw conjectures (al-kharrasoon – الْخَرَّاصُونَ – (10) would be humiliated (qutla – قُتِلَ – (10). They are those who in overwhelming ignorance (fi ghamratin – فِي غَمْرَةٍ – (11) have become heedless (sahoon – سَاهُونَ – (11); keep asking as to when is the day of requital/judgment (12).

It is the day when they will face the trial of fire (13), and will be told: “Taste this trial of yours; it is this

<p>ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ (١٤)</p> <p>إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥)</p> <p>آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ (١٦)</p> <p>كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾</p> <p>وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (١٨)</p> <p>وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ (١٩)</p> <p>وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ (٢٠)</p> <p>وَفِي أَنْفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ (٢١)</p> <p>وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ (٢٢)</p> <p>فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِفُونَ (٢٣)</p> <p>هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ سَلَامٌ قَوْمٌ مُّنْكَرُونَ (٢٥)</p> <p>فَرَاعَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (٢٦) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٧)</p> <p>فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ (٢٨)</p>	<p>that you were so hasty about (14).” Indeed the circumspect ones would be in a life of peace and protection (jannatin – جنّات) and in prominence and distinction (‘uyunin – عُيُون) (15); benefitting from what their Sustainer will have granted them; indeed they in the past have been the virtuous ones (16). They have had little peaceful sleep amidst the darkness of tyranny (17). And in the atmosphere of falsification and deceit (bil-as’haar – بالاسحار) they had been begging the God for protection (18); and in their possessions, the destitute and the needy had a right to share (19); and on this Earth there are signs for those who have the blessing of belief (lil-moquineen – للموقنين) (20) as well as in their inner self. Do you, then, not observe it (21). And in this Universe there are provisions for you and all that which you are promised (22). Therefore, by the sustainer of the Universe and the Earth, the coming event is a reality, just like the fact that you are endowed with speech (23). Has the story of Abraham’s honored guests come to you (24)? When they entered his place and bade peace, he said “Peace upon you O Group of unknown/strangers (munkirin – منكّرين) (25). He turned quietly to his household, and subsequently brought forth a (cooked) fat calf (26), then placed it before them and said “Will you not eat?”(27). Then he apprehended (oujasa – اوجس) something fearful about them; they said, “Fear not” – and presented to</p>
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فَأَقْبَلَتْ امْرَأَتُهُ فِي صِرَّةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ  
عَجُوزٌ عَقِيمٌ (٢٩)

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ  
الْحَكِيمُ الْعَلِيمُ (٣٠)

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ (٣١)

قَالُوا إِنَّا أُرْسِلْنَا

إِلَى قَوْمٍ مُّجْرِمِينَ (٣٢)

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ

طِينٍ (٣٣) مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ (٣٤)

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (٣٥)

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ (٣٦)

وَتَرَكْنَا فِيهَا آيَةً

لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ (٣٧)

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ  
مُّبِينٍ (٣٨)

فَقَتَلَىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ (٣٩)

him, or brought him into direct contact with (bashshiruhu – بَشِّرُوهُ), a knowledgeable young man (ghulaamin ‘aleem – غُلَامٌ عَلِيمٌ) (28). Upon hearing this news, his intellectually barren community (amratu-hu – امرأته) came up in a state of loud moaning (sirratin – صِرَّة) and hit forcefully upon its own poor state (sakkat wajhaha – صَكَتْ وَجْهَهَا) and acknowledged that they were lagging behind (‘ajoozun – عَجُوزٌ), they have been barren/unproductive (‘aqeem – عَقِيمٌ) (29). The guests said to them: “Yes, it is like this; your Sustainer has said so because He is the most Wise, the most knowledgeable one (30). Abraham asked: “What mission you are entrusted with (ma Khatbukum – مَا خَطْبُكُمْ) O Messengers of God?” (31). They said: “We have been deputed to a community of criminals (32) so that we may deliver to them logical arguments from a written/sealed deed (teen – طِين) which is distinctly marked/reserved (musawwamatan – مُسَوَّمَةً) by your Sustainer for the transgressors (34). So, we have brought out the believers who were in there (35). So now, we have not found there any Muslims except only one house (36). And we have left in there a message/sign for those who are afraid of the impending painful suffering (37).

And about Moses, when we had deputed him to the Pharaoh with a clear authority (38) he had turned away on the basis of his power and

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ (٤٠)

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (٤١)

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ (٤٢)

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ (٤٣)

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ

يَنْظُرُونَ (٤٤)

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ (٤٥)

وَقَوْمَ نُوحٍ مِّنْ قَبْلُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٤٦)

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ (٤٧) وَالْأَرْضَ

فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ (٤٨) وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا

زَوْجَيْنِ لَّعَلَّكُمْ تَذَكَّرُونَ (٤٩) فَفَرُّوا إِلَى اللَّهِ ۖ إِنَّي

لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ (٥٠) وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا

آخَرَ ۖ إِنَّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ (٥١)

كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا

declared him a cheater or a fanatic (39). So we seized him and his troops, and cast them into a sea of disgrace (fil yam – فى اليم), and he was made a target of reproach (muleem – ملیم) (40). As for the community of ‘Aad, when we sent over them the winds of desolation (41), it spared nothing that came in its way except rendering them as ruins/ashes (42). And about Thamud, when they were told to enjoy all that they had up to a little while (43), they opted to turn away with disdain from their Sustainer’s decrees; As a result a thunderbolt of calamities overtook them while they had been looking on (44). Thereafter they were unable to regain stability (qiyaamin – قیام) and were rendered utterly helpless (45). And before them the community of Noah faced the same fate; they too were a criminal lot (46).

And this Universe, We have built it with our power/resources and verily, it is We Who are continuously expanding it (47). And this Planet Earth, We have spread it wide, so look how beautifully it is spread (48). And for every existing entity, We have created pairs so that you may learn from it (49). Therefore, rush towards God’s way; Indeed, I am a manifest fore-warner to you from Him (50). And do not make up other authorities as partners of Allah; Indeed I am a manifest fore-warner to you from Him (51).

In the same way, never came a messenger to the earlier folks to

سَاحِرٌ أَوْ مَجْنُونٌ (٥٢) أَتَوَاصَوُا بِهِ ۚ بَلْ هُمْ قَوْمٌ  
طَاغُونَ (٥٣) فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ (٥٤) وَذَكَرْ  
فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ (٥٥)

وَمَا خَلَقْتُ الْجِنَّ  
وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦) مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا  
أُرِيدُ أَنْ يُطْعَمُونِ (٥٧)  
إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ  
الْمُتِينِ (٥٨) فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ  
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ (٥٩)  
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ (٦٠)

### **Transliteration:**

Waz-zaariyaati zarwaa(1) Falhaamilaati  
wiqraa (2) Faljaariyaati yusraa (3)  
Falmuqassimaati amraa (4) Innamaa  
too'adoona la-saadiq (5) Wa innad deena  
la waaqi' (6) Wassamaaaa'i zaatil hubuk  
(7) Innakum lafee qawlim mukhtalif (8)  
Yu'faku 'anhu man ufik (9) Qutilal  
kharraasoon (10) Allazeena hum fee

whom they did not ascribe the titles of  
deceiver or fanatic (52). Was it they  
who transmitted those titles to these  
people? No, rather they have been  
originally a community of  
transgressors (53). Therefore, turn  
away from them and you will incur no  
blame (54). And continue the process  
of reminding as the remembrance of  
divine teaching benefits the believers  
(55);

it is because I have not created the  
under-cover powerful class (al-Jinn –  
الْجِنَّ) and the general public for any  
purpose other than for obeying Me  
(56). I do not seek from them means  
of sustenance; nor do I demand that  
they provide something for Me (57).  
Indeed it is the God Who is the  
provider of means of sustenance, the  
Powerful in the strongest degree! (58)  
So, for those who have committed  
excesses by way of transgression/sin,  
like the transgression/sins of their  
allies, they may not exercise haste  
(59); there's going to be woe for those  
who have denied the truth starting  
from the day which has been  
promised for them to come (60).”

### **Important words defined from authentic lexicons:**

**Thal-Ra-Waw:** ذَرَوْ: ذَارِيَات = to scatter  
(seeds), disperse, uproot, fall, snatch/carry  
away, raise it or make it fly, raise (dust) wind,  
eliminate or select by sifting, blow the chaff  
(from grain), sift, sort out, to hasten. To break  
into small particles and dried up and blown  
way by the wind; what has fallen off: **Zariaat:**  
**the causes of the scattering of created**



<p>ghamratin saahoon (11) Yas'aloona ayyaana yawmud Deen (12) Yawma hum 'alan naari yuftanoon (13) Zooqoo fitnatakum haa zal lazee kuntum bihee tas ta'jiloon (14) Innal muttaqeena fee jannaatinw wa 'uyoon (15) Aakhizeena maaa aataahum Rabbuhum; innahum kaanoo qabla zaalika muhsineen (16) kaanoo qaleelam minal laili maa yahja'oon (17) Wa bilashaari hum yastaghfiroon (18) Wa fee amwaalihim haqqul lissaaa'ili walmahroom (19) Wa fil ardi aayaatul lilmooqineen (20) Wa fee anfusikum; afalaa tubsiroon (21) Wa fissamaaa'i rizqukum wa maa too'adoon (22) Fawa Rabbis samaaa'i wal ardi innahoo lahaqqum misla maa annakum tantiqoon (23) Hal ataaka hadeesu daifi Ibraaheemal mukrameen (24) Iz dakhaloo 'alaihi faqaaloo salaaman qaala salaamun qawmum munkaroon (25) Faraagha ilaaa ahlihee fajaaa'a bi'ijlin sameen (26) Faqarrabahooo ilaihim qaala alaa taakuloon (27) Fa awjasa minhum kee fatan qaalo laa takhaf wa bashsharoohu bighulaamin 'aleem (28) Fa aqbalatim ra-atuhoo fee sarratin fasakkat wajhahaa wa qaalat 'ajoozun 'aqeem (29) Qaaloo kazaaliki qaala Rabbuki innahoo huwal hakeemul 'aleem (<b>End Juz 26</b>)(30) Qaala famaa khatbukum ayyuhal mursaloon (31) Qaalooo innaaa ursilnaaa ilaa qawmim mujrimeen (32) Linursila 'alaihim hijaa ratam min teen (33) Musawwamatan 'inda rabbika lilmusrifeen (34) Fa akhrajnaa man kaana feehaa minal mu'mineen (35) Famaa wajadnaa feehaa ghaira baitim minal muslimeen (36) Wa taraknaa</p>	<p><b>beings; Prolific women, for they scatter children.</b> Praise (one down, ascend on the top of), apex, top.</p> <p><b>Waw-Qaf-Ra: وقرا: وقرا</b> = to be heavy (in ear), deaf, heaviness in the ear, be gentle, gracious, respected. Wagaaran (v. n. acc.): Majesty; Honour; Greatness; Kindness; Forbearing; Dignity; Respect. <b>Wigran (v. n. acc.): Burden.</b></p> <p><b>Jiim-Ra-Ya</b> = To flow, run quickly, pursue a course, to happen or occur, to betake or aim for a thing, to be continuous or permanent, to send a deputy or commissioned agent.</p> <p><b>Qaf-Siin-Miim</b> = to divide, dispose, separate, apportion, distribute. qasamun - oath. qismatun - partition, division, dividing, apportionment. maqsumun - divided/distinct. muqassimun (vb. 2) - one who takes oath, who apportions. qasama (vb. 3) - to swear. aqsama (vb. 4) - to swear. taqasama (vb. 6) - to swear one to another. muqtasimun (vb. 8) - who divides. istaqsama (vb. 10) - to draw lots. tastaqsimu - you seek division.</p> <p><b>د ي ن : د ي ن = Dal-Ya-Nun</b> = obedience/submissiveness, servility, religion, high/elevated/noble/glorious rank/condition/state, took/receive a loan or borrowed upon credit, become indebted, in debt, under the obligation of a debt, contract a debt, repay/reimburse a loan, rule/govern/manage it, possess/own it, become habituated/accustomed to something, confirmation, death (because it is a debt everyone must pay), <b>a particular law/statute, system</b>, custom/habit/business, a way/course/manner of conduct/acting, repayment/compensation. Daynun (n.): Debt; lending. Tadaayantum (prf. 2nd. p. m. plu. VI.): You transact. La Yadiinuuna (imp. 3rd. p. m. plu.): They do not subscribe, do not observe (religious laws). <b>Diin: Requit; judgement; faith; law; obedience.</b></p>
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<p>feehaaa aayatal lillazeena yakhaafoonal 'azaabal aleem (37) Wa fee Moosaaa iz arsalnaahu ilaa Fir'awna bisultaa nim Mubeen (38) Fatawalla biruknihee wa qaala saahirun aw majnoon (39) Fa akhaznaahu wa junoo dahoo anabaznaahum fil yammi wa huwa muleem (40) Wa fee 'Aadin iz arsalnaa 'alaihimur reehal'aqeem (41) Maa tazaru min shai'in atat 'alaihi illaa ja'alat hu karrameem (42) Wa fee Samooda iz qeela lahum tamatta'oo hattaa heen (43) Fa'ataw 'an amri Rabbihim fa akhazal humus saa'iqatu wa hum yanzuroon (44) Famas tataa'oo min qiyaaminw wa maa kaanoo muntasireen (45) Wa qawma Noohim min qablu innahum kaano qawman faasiqeen (46) Wassamaaa'a banainaa haa bi aydinw wa innaa lamoosi'oon (47) Wal arda farashnaahaa fani'mal maahidoon (48) Wa min kulli shai'in khalaqnaa zawjaini la'allakum tazakkaroon (49) Fafirrooo ilal laahi innee lakum minhu nazeerum Mubeen (50) Wa laa taj'aloo ma'al laahi ilaahan aakhara innee lakum minhu nazeerum Mubeen (51) Kazaalika maaa atal lazeena min qablihim mir Rasoolin illaa qaaloo saahirun aw majnoon (52) Atawaasaw bih; bal hum qawmun taaghoon (53) Fatawalla 'anhum famaana bimaloom (54) Wa zakkir fa innaz zikraa tanfa'ul mu'mineen (55) Wa maa khalaqtul jinna wal insa illaa liya'budoon (55) Wa maa khalaqtul jinna wal insa illaa liya'budoon (56) Maaa ureedu minhum mir rizqinw wa maaa ureedu anyyut'imoon (57) Innal laaha Huwar Razzaaqu Zul Quwwatil Mateen (58) Fa inna lillazeena zalamoo</p>	<p>Madyiinuun/ Madyiiniin: Requitted.</p> <p><b><u>Miim-Ra-Ta:</u></b> <b>ممرت: امرات: امراتة</b> = plural of Marat = Amrat – امرات and مروت: A waterless desert in which is no herbage: or a land in which no herbage grows: or in which is no herbage even if it be rained upon. A man having no hair upon his eyebrows or upon his body. Render a thing smooth, remove a thing from its place, to break a thing, to be without water and herbage (land or tract of land).</p> <p><b><u>Sad-Ra-Ra:</u></b> <b>ص ر ر: صرة</b> = to resolve, persist, persevere in. asarra (vb. 4) - to be obstinate, <b><u>persist obstinately</u></b>. asarruu - they persisted. sirrun - intense cold. sarratin - <b><u>moaning, vociferating.</u></b></p> <p><b><u>Sad-Kaf-Kaf:</u></b> <b>ص ك ك: صكت</b> = to strike upon, smite, slap, close (e.g. door), collide/knock together, a written statement of a commercial transaction/purchase/sale/transfer/debt/property</p> <p><b><u>Waw-Jiim-ha</u></b> = <b>و ج ه</b> = to face/encounter/confront, face, will, course/purpose/object one is pursuing, place/direction one is going/looking, way of a thing, consideration/regard.</p> <p><b><u>Ayn-Jiim-Zay:</u></b> <b>ع ج ز: عجز</b> = to become behind, lack, become in the rear, lag behind (strength), become incapable, powerless, be weak. ujuzun - old women. al'jaza (vb. 4) to weaken, frustrate, find one to be weak. mu'ajiz - one who baffles. ajzun (pl. al'jazun) - portion of the trunk that is below its upper part.</p> <p><b><u>Ayn-Qaf-Miim:</u></b> <b>ع ق م: عقيم</b> = to be barren (womb), become dry, be unproductive, be gloomy, distressing, grievous (day), be childless, destructive.</p>
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zanoobam misla zanoobi ashaabihim  
falaayasta'jiloon (59) Fawailul  
lillazeena kafaroo miny yawmihimul  
lazeeyoo'adoon (60).

## **Chapter At-Toor (52)**

وَالطُّورِ (١) وَكِتَابٍ مَّسْطُورٍ (٢) فِي رَقٍّ  
مَّنْشُورٍ (٣) وَالْبَيْتِ الْمَعْمُورِ (٤) وَالسَّقْفِ  
الْمَرْفُوعِ (٥) وَالْبَحْرِ الْمَسْجُورِ (٦)

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ (٧) مَا لَهُ مِنْ دَافِعٍ (٨) يَوْمَ  
تَمُورُ السَّمَاءُ مَوْرًا (٩) وَتَسِيرُ الْجِبَالُ  
سَيْرًا (١٠) فَوَيْلٌ لِلْمُكَذِّبِينَ (١١) الَّذِينَ هُمْ فِي  
خَوْضٍ يَلْعَبُونَ (١٢)

يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً (١٣) هَذِهِ النَّارُ الَّتِي  
كُنْتُمْ بِهَا تُكَذِّبُونَ (١٤) أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا  
تُبْصِرُونَ (١٥) اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا

## **Translation At-Toor (52)**

By the approaching stage of time (at-toor – الطُّور) (1) and by what is ordained/decreed (kitab – كتاب) with absolute authority (mastoor – مسطور) (2) in a widely spread scroll (riqqin manshoor – رِقٌّ مَّنْشُور) (3), and by this heavily populated/frequented (alma'moor – المعمور) centre of guidance/command (al-bayit – البيت) (4) and its lofty but humble parameters (as-saqaf al-marfoo' – السقف المرفوع) (5) and this tract of land (al-bahri - والبحر) filled with population (al-masjoor - المسجور) (6), verily, the doom appointed by your Lord is certainly going to take place (7). There is no one who could avert it (8). The stage when the upper class of society (as-Samaa'u – السماء) will be shaken (tamoor – تمور) violently (9), and the firmly established chieftains (al-jibaalu – الجبال) will be moved from their foundations (taseeru – تسير) (10), woe, then, on that stage to all those who ascribed falsity to the truth (11), who continue to play with false discourse (12).

That is the time when they will be thrust into the hellfire with a great push (13) and told that this was the fire which they had been calling a lie (14). “Is it, then, just a delusion (sehr

سَوَاءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ (١٦)

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ (١٧) فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ (١٨) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (١٩) مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (٢٠) وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينَ (٢١)

وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ (٢٢) يَتَنَزَّاعُونَ فِيهَا كَأَسَا لَا لَغْوٌ فِيهَا وَلَا تَأْنِيهِمْ (٢٣)

– (سحر) or is it that you failed to perceive or visualize see it? (15) So endure the burning thereof (aslaw-ha – اصلوها); then, bear yourself with patience, or impatience, it is not going to make a difference in your condition (sawa'an 'alayikum – سواء عليكم); it, in fact, is the recompense for the way you used to conduct yourselves (16)".

Verily, the God-fearing/the circumspect would be in a state of peace and protection (fi jannaatin – فى جنات) and in comfort and joys (17); Happy and enjoying (faakiheen – فاكهين) what their Lord has given to them while their Lord has saved them from the punishment of hell (18). "Gain intellect/knowledge (kulu – كلوا) and absorb it (ashrabu – اشربوا) to your advantage and benefit from it (hani'an – هنيئا" in return for your past deeds (19), while firmly established (muttaki'eena – متتكئين) in a state of happiness line after line (masfufatin – مصفوفة), and we would have made them companions (zawajjnahum – زوجناهم) of those selected ones who will be free from any vice (hoorin 'eenin – حور عين) (20). And as for those who attained to faith and whose offspring have followed them in faith, we shall unite them with their offspring and shall not let any of their deeds go waste. Every human being will be held in pledge for whatever he has earned (21).

And we shall bestow on them enjoyment (faakihatun – فاكهة) and close relationship (lahmin – لحم) with whatever they shall desire (22).

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ  
مَّكَتُونٌ (٢٤) وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ  
يَتَسَاءَلُونَ (٢٥) قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا  
مُشْفِقِينَ (٢٦) فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ  
السَّمُومِ (٢٧) إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ  
الرَّحِيمُ (٢٨)

فَذَكَّرَ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا  
مَجْنُونٍ (٢٩) أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ  
الْمُنُونِ (٣٠) قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ  
الْمُنْتَرَبِّصِينَ (٣١) أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا ۖ أَمْ هُمْ  
قَوْمٌ طَاغُونَ (٣٢) أَمْ يَقُولُونَ تَقَوَّلَهُ ۖ بَلْ لَا  
يُؤْمِنُونَ (٣٣)

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ (٣٤) أَمْ خُلِقُوا

Therein, they will draw forth (yatanaaza'oon – يتنازعون) cups full of knowledge (ka'san – كاسا) which will not have an element of empty talk or anything evil or wicked (23).

And their own emotions and excitement (ghilmanun – غِلْمَان) would circulate around them safeguarding them (yatoofu 'alayihim – يَطُوفُ عَلَيْهِمْ) as if they were pearls placed in shells (24); and some of them would be exclaiming in wonder (yatasa'aloona – يتساءلون) when meeting others (25). They would say: "In fact, earlier, when we were among our own people, we were fearful (26). But the God has graced us with favor and saved us from the affliction of despair ('azaab as-samoon – عذاب السموم) (27).

We certainly were invoking Him in earlier times; verily, He is the one truly benign and dispenser of grace (28)". Therefore, keep in mind that with your Sustainer's grace, you are not a traditional soothsayer nor are you confused or possessed (29). Do they say: "He is a liar intellectual (shaa'irun – شاعر); let us wait for a benefit of doubt for him (rayib al-manoon – ريب المنون) (30). Tell them, "Do wait all of you; and I too am with you in your waiting" (31). Is it their dreaming that bids them to speak like this? Are they a community of arrogant people? (32) Do they say, "He himself has fabricated all that"; and hence they would rather not believe it (33)?

They should then bring some other discourse like it – if they speak the

مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (٣٥) أَمْ خَلَقُوا  
السَّمَاوَاتِ وَالْأَرْضَ ۖ بَلْ لَا يُوقِنُونَ (٣٦) أَمْ عِنْدَهُمْ  
خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ (٣٧) أَمْ لَهُمْ سُلَّمٌ  
يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ  
مُبِينٍ (٣٨) أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ (٣٩) أَمْ تَسْأَلُهُمْ  
أَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّتَقَلِّوْنَ (٤٠) أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ  
يَكْتُمُونَ (٤١)

أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ  
الْمَكِيدُونَ (٤٢) أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ۖ سُبْحَانَ اللَّهِ  
عَمَّا يُشْرِكُونَ (٤٣)

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ  
مَّرْكُومٌ (٤٤) فَذَرُهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ  
يُصْعَقُونَ (٤٥)

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ

truth (34). Have they been created by some other entity; or are they themselves the creators?(35). Is it they who have created the Universe and the Earth? But they are not certain about it (36). Do they have their Sustainer's treasures with them? Or are they the authority over it (al-musayitiroon – المصيطرون – (37)?

Do they have some means (sullamun – سُلَّم) through which they actually hear about such things; so then their listener should bring a clear proof of that?(38) Has he got only female descendants with him (banaatu – بنات), while you have got the males?(39) Do you ask them for a remuneration so they fear of getting burdened with heavy debt? (40). Do they have knowledge of the future which, therefore, they write down? (41).

Do they wish to play tricks? However, the deniers of the truth are the ones who are going to be tricked (42). Do they have an authority other than the God; while the God enjoys a limitless glory compared to what they associate with Him (43)?

And if they happen to see an eclipse (kisfan – كِسْفًا) in the heavens and be in a perplexed state (saaqitan – سَاقِطًا) due to their miserable knowledge, they would only dismiss it by calling it a mass of clouds (44). Therefore, leave them alone so that they may eventually face that hour of theirs which will turn them terror-stricken (45).

That is the day when their tricks would not benefit them any bit, and

يُنصَرُونَ (٤٦) وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٤٧) وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (٤٨) وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ (٤٩)

nor would they be succored (46). And indeed for those who committed breach of justice (zalamu – ظلموا) there's suffering apart from that, but most of them are not aware of it (47). So you make sure to remain steadfast (asbir – اصبر) waiting for your Sustainer's final decree (li-hukmi Rabbik – لِحُكْمِ رَبِّكَ) as you constantly remain in our sight; and keep working for the glory of your Sustainer while you have already taken up a firm stand (heena taqoom – حين تقوم – (48); and in the midst of darkness of evil (min al-layil – مِنَ اللَّيْلِ), keep working hard to establish His authority (sabbih-hu – سَبِّحْهُ) and keep a close follow up (idbaar – اِدْبَار) with the descended installments of Quran (an-najoom – النجوم) (49).

#### Authentic meanings of important words:

**Transliteration:** “Wat-Toor (1) Wa kitaabim mastoor (2) Fee raqqim manshoor (3) Wal baitil ma'moor (4) Wassaqfil marfoo' (5) Wal bahril masjoor (6) Inna 'azaaba Rabbika lawaaqi' (7) Maa lahoo min daafi' (8) Yawma tamoorus samaaa'u mawraa (9) Wa taseerul jibaalu sairaa (10) Fawailuny yawma 'izil lil mukaazzibeen (11) Allazeena hum fee khawdiny yal'aboon (12) Yawma yuda'-'oona ilaa naari jahannama da'-'aa (13) Haazihin naarul latee kuntum bihaa tukazziboon (14) Afasihrun haazaaaa am antum laa tubsiroon (15) Islawhaa fasbirooo aw laa tasbiroo sawaaa'un 'alaikum innamaa tujzawna maa kuntum ta'maloon (16) Innal muttaqeena fee jannaatinw wa

**Tay-Waw-Ra** : طور؛ الطور = went or hovered round about it, approach, time or one time, repeated times, quantity/measure/extent/limit, aspect/form/disposition, way of action, manner, kind/class, stage/state, Mount Sinai, Mount of Olives, applied to several other mountains, mountain which produces trees, mountain, wild or to estrange oneself from mankind, stranger, utmost point, encounter two extremes.

**Siin-Tay-Ra** : س ط ر؛ مسطور :- To write, inscribe, draw, throw down, cut, cleanse, manage the affairs, ward, exercise authority, oversee, prostrate, set in. To embellish stories with lies, falsehoods; stories having no foundation. To read,

<p>na'eem (17) Faakiheena bima<sup>aa</sup> aataahum rabbuhum wa waqaahum rabbuhum 'azaabal jaheem (18) Kuloo washraboo haneee 'am bima<sup>aa</sup> kuntum ta'maloon (19) Muttaki'eena 'alaa sururim masfoofatinw wa zawwaj naahum bihoorin 'een (20) Wallazeena aamanoo wattaba'at hum zurriyyatuhum bieemaanin alhaqnaa bihim zurriyyatahum wa maaa alatnaahum min 'amalihim min shai'; kullum ri'im bima<sup>aa</sup> kasaba raheen (21) Wa amdadnaahum bifa<sup>aa</sup> kihatinw wa lahmim mimmaa yashtahoon (22) Yatanaaza'oona feehaa kaasal laa laghwun feehaa wa laa taaseem (23) Wa yatoofu 'alaihim ghilmaanul lahum ka annahum lu'lu'um maknoon (24) Wa aqbala ba'duhum 'alaa ba'diny yatasaaa'aloon (25) Qaaloo innaa kunnaa qablu fee<sup>e</sup> ahlinaa mushfiqeen (26) Famannal laahu 'alainaa wa waqaanaa 'azaabas samoom (27) Innaa kunnaa min qablu nad'oohu innahoo huwal barrur Raheem (28) Fazakkir fama<sup>aa</sup> anta bini'mati rabbika bikaahininw wa laa majnoon (29) Am yaqooloona shaa'irun natarabbasu bihee raibal manoon (30) Qul tarabbasoo fa innee ma'akum minal mutarabbiseen (31) Am taamuruhum ahlaamuhum bihaazaaa am hum qawmun taaghoon (32) Am yaqooloona taqawwalah; bal laa yu'minoon (33) alyaatoo bihadeesim misliheee in kaanoo saadiqeen (34) Am khuliqoo min ghairi shai'in am humul khaaliqoon (35) Am khalaqus samaawaati wal ard; bal laa yooqinoon (36) Am'indahum khazaaa'inu rabbika am humul musaitiroon (37) Am lahum sullamuny yastami'oona feehi falyaati</p>	<p>recite. To exercise absolute authority, to pay frequent attention to. Ya'muru ; يعمر؛ معمور (imp. 3rd. m. sing.): He mends, keeps in a good and flourishing state. Ma'muur (pct. Pic.): Much frequented.</p> <p><b>Siin-Ya-Ra</b> : س ي ر : سِيرَت = to go, travel, be current, move, journey. sairun - the act of giving, journey. siratun - state/condition, make/form. sayyaratun - company of travellers, caravan. To set out, strike out, get going, to behave well, to follow, pursue, went, passed, passed away, or departed.</p> <p><b>Siin-Jiim-Ra</b> : س ج ر : سَجَرَت = to fill (oven) with fuel, heat, burn, fill (with water), stock, groan, pour forth, overflow, drain away, swell, unite. <u>masjur - dry, empty, swollen. sajjara - to become dry/empty.</u></p> <p><b>Kh-Waw-Dad</b> : خ و د : خَوْض = To wade/walk/pass through/enter, to bring one thing to another, to penetrate or force one's way to or through a thing, plunge into a thing, follow erring, enter into false/vain discourse or speech, mix and stir about (beverage or wine), act wrongly or in an improper manner concerning an affair.</p> <p><b>Nun-Zay-Ayn</b> = to draw forth, take away, pluck out, bring out, snatch away, remove, strip off, tear off, extract, withdraw, draw out sharply, perform ones duty, yearn, depose high officials, resemble, draw with vigour, invite others to truth, rise, ascend, draw from the abode or bottom, carry off forcibly, deprive.</p> <p><b>بنات: banat: ب ن ي</b> Daughter or any female descendent. <b>Ibn:</b> When Ibn is applied to that which is not a human being, to an irrational being, it has for its plural <b>بنات</b> : thus the plural of <b>إِبْنُ مَخَاضٍ</b> (A young male camel in his second year) is <b>بناتُ مَخَاضٍ</b>: <b>بناتُ</b> also signifies: Dolls with which young girls play: <b>بنت</b>.</p>
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mustami'uhum bisultaanim Mubeen (38) Am lahum banaatu wa lakumul banoon(39) Am tas'aluham ajran fahum mim maghramim musqaloon (40) Am 'indahumul ghaibu fahum yaktuboon (41) Am yureedoona kaidan fallazeena kafaroo humul makeedoon (42) Am lahum ilaahun ghairul laa; subhaanal laahi 'ammaa yushrikoon (43) Wa iny yaraw kisfam minas samaaa'i saaquitany yaqooloo sahaabum markoom (44) Fazarhum hatta yulaaqoo yawmahumul lazee feehi yus'aqoon (45) Yawma laa yughnee 'anhum kaidumhum shai'anw wa laa hum yunsaroon (46) Wa inna lillazeena zalamoo 'azaaban doona zalika wa laakinna aksarhum laa ya'lamoon (47) Wasbir lihukmi rabbika fa innaka bi-a'yuninaa wa sabbih bihamdi rabbika heena taqoom (48) Wa minal laili fasabbihhu wa idbaaran nujoom (49).”

### **Chapter An-Najm (53)**

- وَالنَّجْمِ إِذَا هَوَىٰ (١)  
 مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢)  
 وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣)  
 إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)  
 عَلَّمَهُ شَدِيدُ الْفَوَىٰ (٥)  
 نُورٌ مِرَّةً فَاسْتَوَىٰ (٦)  
 وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ (٧)  
 ثُمَّ دَنَا فَتَدَلَّىٰ (٨)

**Kaf-Alif-Siin:** كاس = drinking-cup when there is in it something to drink. Sometimes it can refer to the drink itself, e.g. wine. Sometimes used to signify every kind of disagreeable/hateful/evil thing. If there is no beverage in it, the drinking cup is called *Qadehun* (root: Qaf-Dal-Ha).

### **Translation Chapter An-Najm (53)**

I offer as testimony the installments of Revelations (An-Najm – النجم) as they descend upon him (1) that this companion of yours has neither gone astray nor has he erred,(2) because all that he imparts (yantiqu – يَنْطِقُ) to you doesn't originate from his own desires (3); that is but the revelation communicated to him (4) and brought to his knowledge by the One having a great might (5), having the attribute of permanence/transcendence (Zu Mirratin – نُورٌ مِرَّةً), and Who has

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (٩)

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (١٠)

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (١١)

أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ (١٢)

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ (١٣)

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ (١٤)

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ (١٥)

إِذْ يَغْشَىٰ السِّدْرَةَ مَا يَغْشَىٰ (١٦)

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (١٧)

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ (١٨)

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (١٩)

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ (٢٠)

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ (٢١)

تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ (٢٢)

established Himself as per His status (fa-astawa – فاستوى) (6). And He possesses the highest range of vision (bil-ufaq-ul-a'laa – بالأفق الأعلى) (7). So, He diverted His attention lower (danaa – دنا) and gained access (fa-tadallaa – فتدلى) (8) and became as close in relationship (qaaba – قاب) as are the things within two brackets or parenthesis (qawsain – قوسين), or even closer than that, (9) and then revealed to His servant what he intended to reveal (10). His servant's mind didn't deny what he saw/envisioned (ra'aa – رأى) (11). Would you then dispute or doubt what he observed (12), although he had also seen it descending at other times (nazlatan ukhraa – نزلة أخرى) too (13) in a state of extremely dazzling wonder and excitement (sidrat-ul-muntahaa – سِدْرَةُ الْمُنْتَهَى)? (14) Within it was the destination (al-mawaa – المأوى) of a life of peace and protection (Jannat – جنة) (15). When the dazzling wonder and excitement overwhelmed and covered what it was to cover (yaghsha-as-sadrata ma yaghsha – اذ يغشى السدرة ما يغشى) (16), the vision did not waver nor did it stray (17); truly did he see the great signs of his Sustainer (18).

Have you observed the state of lowering of dignity (Al-laata – اللَّات) and patience/endurance (al-Uzza – الْعُزَّى) (19) and the third last one of passing through trials of affliction and suffering (Manaat – مَنَاة) (20)? Is the masculinity (or the attributes of strength, courage and vigor) (az-

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا  
تَهْوَى الْأَنْفُسُ ۚ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ (٢٣)

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى (٢٤)  
فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ (٢٥)  
وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا  
إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ (٢٦)

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُوتُونَ الْمَلَائِكَةَ  
تَسْمِيَةَ الْإِنثَىٰ (٢٧)  
وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۚ وَإِنَّ  
الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا (٢٨)

فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ  
الدُّنْيَا (٢٩)  
ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ  
عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ (٣٠)

zakaru – الذكْرُ) reserved for you, and for him is the softness and gentleness of a female (al-Untha – الأنثى) (21)? If this is a division, it is a very unfair one (22)!

However, it is nothing but the attributes (asmaa'un – اسماء) wishfully fabricated for you by you and your predecessors; the God has not sent any authorization for them. These people are following nothing but conjectures and their selfish thoughts. The real guidance, though, has now come to them from their Sustainer (23). Is man entitled to all that he may wish for (24) when the present and the Hereafter all belongs to God (25)? And how many powerful entities there are in the upper class of men (fis-samawaat – فى السماوات) whose intercession can be of no avail except after the God has allowed someone to do so by His own will and pleasure (26).

Those who do not believe in the Hereafter do name the authoritative and absolute divine laws (al-Malaa'ikata – الملائكة) after the attributes of softness and gentleness (tasmiyatul unthaa – تسمية الأنثى) (27). They are bereft of knowledge. They follow only conjectures, and conjectures cannot overcome the truth in any degree (28). Therefore, leave alone those who turn away from Our guidance and don't care except for the present life (29). That is their total access towards knowledge. Indeed, it is your Sustainer Who is fully aware as to who has strayed

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ  
أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا

بِالْحُسْنَى (٣١)

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ  
رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ  
الْأَرْضِ وَإِذْ أَنتُمْ أَجْنَاءٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۚ فَلَا  
تُزَكُّوْا أَنْفُسَكُمْ ۚ هُوَ أَعْلَمُ بِمَنِ اتَّقَى (٣٢)

أَفَرَأَيْتَ الَّذِي تَوَلَّى (٣٣)

وَأَعْطَى قَلِيلًا وَأَكْدَى (٣٤)

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهوَ يَرَى (٣٥)

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى (٣٦)

وَإِبْرَاهِيمَ الَّذِي وَفَّى (٣٧)

أَلَا تَرَى وَازِرَةً وَزَرَ أُخْرَى (٣٨)

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَى (٣٩)

وَأَن سَعْيَهُ سَوْفَ يَرَى (٤٠)

ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَى (٤١)

وَأَن إِلَىٰ رَبِّكَ الْمُنْتَهَى (٤٢)

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى (٤٣)

from His path, and is also aware as to who has benefited from the guidance (30). And all that's in the Universe and on the earth serves the God's targets/plans so that He rewards those who commit evil with what they did, and also reward those who have done well with goodness (31). The latter ones are those who have abstained from grave sins and excesses except rare stumbling; for them your Sustainer has widespread protection. He is aware of your nature since He has evolved you from a lower state (min al-ardh – من الارض) since when you were hidden from the sight in the wombs of your mothers. Therefore, do not flatter yourselves. He knows who the circumspect one is amongst you (32).

Have you noticed the one who has turned away from the right path (33) and gave away very little and grudgingly (34)? Does he claim to have the knowledge of future so that he can see it?(35) Has he not been informed of what was in the revelation of Moses?(36) And of Abraham who was the faithful (37); so that he could know that no bearer of burdens shall be made to bear another's burden (38); and that man has no right over anything except what he strove for (39); and that he shall certainly see his striving bearing fruit (40); than he will be requited for it with the fullest requital (41); and that towards his Sustainer is the final destination(42); and that He alone is the one Who causes laughing and

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا (٤٤)  
وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى (٤٥)  
مِنْ نُّطْفَةٍ إِذَا تُمْنَى (٤٦)  
وَأَنَّهُ عَلَيْهِ النَّشْأَةُ الْآخِرَى (٤٧)  
وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ (٤٨)  
وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ (٤٩)  
وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ (٥٠)  
وَتَمُودَ فَمَا أَبْقَىٰ (٥١)  
وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ  
وَأَطْعَىٰ (٥٢)  
وَالْمُؤْتَفِكَةَ أَهْوَىٰ (٥٣)  
فَغَشَّاهَا مَا عَشَىٰ (٥٤)  
فَبَيَّ الْأَمْرَ رَبِّكَ تَتَمَارَىٰ (٥٥)  
هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَىٰ (٥٦)  
أَزِفَتِ الْأَزْفَةُ (٥٧)  
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ (٥٨)  
أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (٥٩)  
وَتَضْحَكُونَ وَلَا تَبْكُونَ (٦٠)  
وَأَنْتُمْ سَامِدُونَ (٦١) فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (٦٢)

### Transliteration:

Wannajmi izaaw hawaa (1) Maa dhalla  
saahibukum wa maa ghawaa (2). Wa

crying (43); and that He is the One Who gives death and grants life (44); and that He has created the two genders of male and the female (45) from a drop of sperm when it is poured forth (46); and that the second raising of life is only His prerogative (47); and that it is He who frees from want and causes to possess (48); and that it is He Who is the Sustainer of all the highly knowledgeable ones (ash-shii'raa - الشَّعْرَىٰ) (49); and that He destroyed the people of Hood the earlier ones (50) and then Thamud leaving no trace of them (51), and the community of Noah before that since they were highly unjust and more rebellious; and it is He Who overthrew the overturned cities; then caused to cover them from sight as much as He intended to cover.(54) Hence, which of our Sustainer's powers would you doubt (55)? This is a forewarning in the chain of the earlier forewarnings (56). The approaching time has drawn nearer (57). None except the God can unveil/unravel its actual hour (58). Do you perchance find this tiding strange? (59) And do you laugh instead of crying (60)? And do you feel amused?(61) If so, it is high time for you to submit to the God in all humbleness and start obeying His commandments (62). ”

### Authentic meanings of some important words

ha-Waw-Ya: هوى : هوى = to fall steep as a

maa yantiqu 'anil hawaaa (3) In huwa illaa Wahyuny yoohaa. (4) 'Allamahoo shadeedul quwaa. (5) Zoo mirratin fastawaa (6) Wa huwa bil ufuqil a'laa (7). Summa danaa fa-tadalla(8). Fa-kaana qaaba qawsaini aw adnaa(9). Fa awhaaa ilaa 'abdihee maaa awhaa (10). Maa kazabal fu'aadu maa ra aa(11). Afatumaaroonahoo 'alaa maa yaraa(12). Wa laqad ra aahu nazlatan ukhrraa(13). 'Inda sidratil muntaha(14). 'Indahaa jannatul maawaa(15). Iz yaghshas sidrata maa yaghshaa((16). Maa zaaghal basaru wa maa taghhaa(17). Laqad ra aa min aayaati Rabbihil kubraaa(18). Afara'aytumul laata wal 'uzzaa(19). Wa manaatas saalisatal ukhrraa(20). A-lakumuz zakaru wa lahul unsaa(21). Tilka izan qismatun deezaa(22). In hiya illaaa asmaaa'un sammaitumoohaaaa antum wa aabaaa'ukum maaa anzalal laahu bihaa min sultaan; inyyattabi'oona illaz zanna wa maa tahwal anfasu wa laqad jaaa'ahum mir Rabbihimul hudaa(23). Am lil insaani maa taman naa(24). Falillaahil aakhiratu wal oolaa(25). Wa kam mim malakin fissamaawaati laa tughnee shafaa'atuhum shai'an illaa mim ba'di anyyaazanal laahu limany yashaaa'u wa yardaa(26). innal lazeena laa yu'minoona bil aakhirati la yusammoonal malaaa'ikata tasmiyatal unsaa(27). Wa maa lahum bihee min 'ilmin iny yattabi'oona illaz zanna wa innaz zanna laa yughnee minal haqqi shai'aa(28). Fa a'rid 'am man tawallaa 'an zikrinaa wa lam yurid illal hayaatad dunyaa(29). Zalika mablaghuhum minal 'ilm; inna rabbaka huwa a'lamu biman

bird to its prey, rev, perish, pull down, destroy, disappear, yearn, fancy, beguile, infatuate, be blown, inspire with low passion, desires/fancies.

**Nun-Jiim-Miim:** ن ج م : نجم = to appear/rise/begin, accomplish, ensue, proceed. Commence, come in sight, to result, follow, originate, appointed time, herbs and vegetation, installments, etc. An-Najm: Instalments of God's Word/Revelations as they descend (Raghib)

**Alif-Waw-Ya:** ا و ي : ماوى = a verb with the addition of hamza and doubled in perfect. To betake oneself for shelter, refuge or rest, have recourse to retire, alight at, give hospitality to.

**Dal-Lam-Waw (Dal-Lam-Alif):** د ل و : تدلى = To let down (e.g. a bucket into a well), to lower, a bucket, offer a bribe, convey. Convey; gain access, descended, came down, drew near.

**Qaf-Waw-Ba:** ق و ب : قاب = to dig a hole like an egg, draw near, fly away. qab - space between the middle and the end of a bow, portion of a bow that is between the part which is grasped by the hand and the curved extremity, space of one extremity of the bow to the other, short measure of space/length/distance (often used to imply closeness of relationship).

**Qaf-Waw-Siin :** ق و س : قوس = to compare by measurement, precede anyone, measure a thing, imitate anyone. qausun - bow. Qawsain: قوسين: two brackets: parenthesis.

**Siin-Dal-Ra :** س د ر : سدر = to rend (a garment), hang or let down a garment, lose (one's hair), be dazzled/confounded/perplexed, be dazzled by a thing at which one looked. sidratun - Lote-tree. when the shade of lote-tree becomes dense and crowded it is very pleasant and in the hot and dry climate of Arabia the tired and fatigued travelers take



dalla 'an sabee lihee wa huwa a'lamu bimanih tadaa(30). Wa lillaahi maa fis samaawaati wa maa fil ardi liyajziyal lazeena asaaa'oo bimaa 'amiloo wa yajziyal lazeena ahsanoo bilhusnaa(31). Allazeena yajtaniboona kabaaa'iral ismi walfawaa hisha illal lamam; inna rabbaka waasi'ul maghfirah; huwa a'lamu bikum iz ansha akum minal ardi wa iz antum ajinnatun fee butooni umma haatikum falaa tuzakkooo anfusakum huwa a'lamu bimanit taqaa(32). Afara'ayatal lazee tawallaa(33). Wa a'taa qaleelanw wa akdaa(34). A'indahoo 'ilmul ghaibi fahuwa yaraa(35). Am lam yunabbaa bimaa fee suhufi Moosa(36). Wa Ibraaheemal lazee waffaaa(37). Allaa taziru waaziratunw wizra ukhrraa(38). Wa al laisa lil insaani illaa maa sa'aa(39). Wa anna sa'yahoo sawfa yuraa(40). Summa yujzaahul jazaaa 'al awfaa(41). Wa anna ilaa rabbikal muntahaa(42). Wa annahoo huwa adhaka wa abkaa(43). Wa annahoo huwa amaata wa ahyaa(44). Wa annahoo khalaqaz zawjainiz zakara wal unsaa(45). Min nutfatin izaa tumnaa(46). Wa anna 'alaih nash atal ukhrraa(47). Wa annahoo huwa aghnaa wa aqnaa(48). Wa annahoo huwa rabbush shi'raa(49). Wa annahooo ahlak a 'Aadanil oolaa(50). Wa samooda famaaa abqaa(51). Wa qawma Noohim min qablu innahum kaanoo hum azlama wa atghaa(52). Wal mu'tafikata ahwaa(53). Faghashshaahaa maa ghashshaa(54). Fabi ayyi aalaaa'i Rabbika tatamaaraa(55). Haazaa nazeerum minan nuzuril oolaa(56).

shelter and find rest under it and thus it is made to serve as a parable for the shade of paradise and its blessings on account of the ampleness of its shadow. The qualification of *sidrah* by the word *al-muntaha* shows that it is a place beyond which human knowledge does not go.

**Al-laati:** اللات: Lowering of dignity: Name of an ancient Arabian God.

**Al-Uzza:** العزى: Patience or endurance; To endure with patience; to exert your patience or energy; Name of an ancient Arabian God.

**Manaati:** منو: منا: مناة: to put to test, try, tempt, afflict, suffer, sustain, undergo, experience, hit smitten, stricken: to awaken the desire, wish, to make hope, give reason to hope, to emit, ejaculate, fate, destiny, lot, fate of death, name of an ancient Arabian goddess.

**ذَكَرَ = Thaal-Kaf-Ra** = to remember/commemorate/recollect, study in order to remember, remind, bear in mind, mindful, mention/tell/relate, magnify/praise, admonish/warn (e.g. *dhikra* is the 2nd declination and it is stronger than *dhikr*), preach, extol, give status. nobility/eminence/honour, fame, good report, cause of good reputation, means of exaltation. Male/man/masculine (*dhakar*, dual - *dhakarain*, plural - *dhukur*). Applied to a man, it also signifies Strong; courageous; acute and ardent; vigorous and effective in affairs; (and also) stubborn; and disdainful or (masculine, meaning) perfect; like as اُنْثَى applied to a woman.

**اُنْثَى; Alif-Nun-Thal** = It was or became female, feminine, or of the feminine gender; It was or became soft. Gentle, Soft; plan and even. Inaath; اناث: Inanimate things, like trees, stones and wood.

Azifatil laazifah(57). Laisa lahaa min doonil laahi kaashifah(58). Afamin hazal hadeesi ta'jaboon(59). Wa tadhakoona wa laa tabkoon(60). Wa antum saamidoon(62). Fasjudoo lillaahi wa'budoo (make sajda)(62).

## **Chapter Al-Qamar (54)**

اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ﴿٢﴾

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٣﴾

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

حِكْمَةٌ بِالْغَةِ ۖ فَمَا تُغْنِ النُّذُرُ ﴿٥﴾

فَقُولْ عَنْهُمْ ۚ يَوْمَ يَدْعُ الدَّاعُ إِلَىٰ شَيْءٍ نُّكْرٍ ﴿٦﴾

خُسَعًا أَنْبَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴿٧﴾

مُهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ

## **Translation Chapter Al-Qamar (54)**

“The fateful hour has drawn near and the atmosphere/curtain of deceit and speculation (alqamaru – القمرُ) is ripped apart (anshqqa – انشقَّ) (1). And if they happen to see its signs, they turn their backs thereon and insist that it was just a delusion that continues to spread (sehrun mustamir – سحر مُستمرّ) (2).

And they have denied it earlier too and have followed their own whims, however, all that is ordained (kullu amrin – كُلُّ امرٍ) has to take effect firmly (mustaqirrun – مُستقرّ) (3).

Many a tidings had come to them acting as deterrence (muzdajar – مُزدجر) (4) and containing far-reaching wisdom (hikmatun baalighatun – حكمةٌ بالغةٌ); but the warnings were of no avail (5).

So, turn away from them at the time when the caller summons them to something not to be owned or extremely repulsive (nukurin – نُكْرٍ) (6). They will come out of their resting places (alajdaath – الاجداث), their gazes humbled, as if they are scattered locusts (7), running in a

عَسِرٌ ﴿٨﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ

وَازْدَجَرَ ﴿٩﴾

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ

قُدِرَ ﴿١٢﴾

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ﴿١٣﴾

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ﴿١٥﴾

فَكَيفَ كَانَ عَذَابِي وَنُذْرِ ﴿١٦﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

state of utter confusion towards the caller; the deniers of truth exclaiming, “this is a day of calamity”(8).

Long before them Noah’s people also refused to obey our obedient servant (‘abda-na – عبدنا) and declared him mad and repelled (azdujira – ازدجر) him (9). So, he called out to his Lord, “I am overcome (maghloob – مغلوب), so vindicate me”.(10). So, we conquered (fatahna – فتحنا) the domain (abwaab – السماء) of the royalty (as-samaa – ابواب) by sending down series (munhamir – منهمر) of guidance (maa’a – ماء) (11), and we made the people/masses (al-ardh – الارض) to burst out like springs of water, so that eventually our guidance (alma’ – الماء) met (altaqi – التقي) its determined target/purpose (qudira – قدير) (12).

And we made him responsible (hamal-na-hu – وحملناه) over a Discipline having rules and regulations (dhaati alwaahin – ذات الواح) and a society closely joined/nailed together (dusurin – دُسر) (13)

which ran/flowed smoothly in our sight as a reward for those who had been rejected with ingratitude (kaan kufira – كان كُفر) (14) .

We have left this episode behind (taraknaha- تركناها) as a sign; is there anyone to learn from it?(15) So, how grievous was My punishment and the results of My fore-warnings !(16) That’s why We have made this Quran available in abundance (yassarna – يسرنا) to study and remember; so is

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِ ﴿١٨﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ

مُسْتَمِرٍّ ﴿١٩﴾

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ﴿٢٠﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذْرِ ﴿٢١﴾

وَلَقَدْ يَسْرَنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿٢٢﴾

كَذَّبَتْ ثَمُودُ بِالنُّذْرِ ﴿٢٣﴾

فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَبِّعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ

وَسُعْرٍ ﴿٢٤﴾

أَلْقَى الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلٌّ هُوَ كَذَّابٌ أَشِرٌّ ﴿٢٥﴾

سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ ﴿٢٦﴾

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَبِعْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ

مُحْتَضَرٌّ ﴿٢٨﴾

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذْرِ ﴿٣٠﴾

there anyone to comprehend it (17).

The People of ‘Aad also denied the truth; so look how grievous was My punishment and the result of My warnings (18). We had sent over them a punishment (riihun – ريح) loud and furious (Sarsaran – صرصرًا) for a prolonged (mustamirrin – مُسْتَمِرٍّ) period (youmi – يوم) of misfortune (nahsin – نحس) (19), destabilizing the people as though they were trunks of date-palms uprooted (20). So, how grievous was My punishment and the results of My fore-warnings (21). That’s why We have made this Quran available in abundance (yassarna – يَسْرَنَا) to study and remember; so is there anyone to comprehend it (22).

The People of Thamud also refused to accept Our fore-warnings (23). So they said: “Should we follow a lone mortal from amongst us? Indeed we then would surely be in error and madness.(24) Was the admonition to be sent to him alone from amongst us; he is but an insolent liar.”(25) They were going to know in the coming days who the insolent liar was (26). We were to send Our guidance (an-naaqati – النَّاقَةِ) as a test for them; so watch them, be patient (27) and inform them that the divine guidance (al-ma’a – الْمَاء) was going to make divisions between them; every take (shirbin – شِرْب) from it was going to be disputed/debated (muhtadharun – مُحْتَضَر) (28).

Then they summoned one of their allies (saahiba-hum – صَاحِبُهُمْ) and together committed the ignoble deed

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمٍ

الْمُحْتَظِرِ ﴿٣١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٢﴾

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذْرِ ﴿٣٣﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾

نِعْمَةً مِنْ عِنْدِنَا ۚ كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذْرِ ﴿٣٦﴾

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا

عَذَابِي وَنُذِرِ ﴿٣٧﴾

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٣٨﴾

فَذُوقُوا عَذَابِي وَنُذِرِ ﴿٣٩﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٠﴾

(fa-ta'aata – فتعاطى), and rendered it hamstrung (fa-'aqara – فعفر) (29). So, how grievous was My punishment and the results of My fore-warnings (30).

We had sent over them a single blast of Our punishment, and they became like dry stubble trampled upon (31). That's why We have made this Quran available in abundance (yassarna – يسرنا) to study and remember; so is there anyone to comprehend it (32).

The People of Lot also rejected Our fore-warnings (33).

Indeed We sent upon them storm of calamities (haasiban – حاصبا) except the companions of Lot whom We saved by turning them from their community's way/conduct (bi-saharin – بسحر) (34).

It was a blessing from Us; this is the way We reward the grateful (35). Though Lot had warned them of Our punishment, yet they disputed the warnings (36) and they had tempted him to divert from his righteous path (raawadu-hu 'un – راودوه عن) in the face of distress faced by him (fi dhayifi-hi – فى ضيفه). Therefore, we blotted out their vision/foresight, and then they tasted My punishment and results of My forewarnings (37).

And they had to endure (sabbahum – صبحهم) an impending sustained calamity ('azabun mustaqirrun – عذاب مستقر) (38).

So they tasted My punishment and the results of My fore-warnings (39). That's why We have made this Quran available in abundance (yassarna –

<p>وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذْرُ ﴿٤١﴾</p> <p>كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ ﴿٤٢﴾</p> <p>أَكْفَارُكُمْ خَيْرٌ مِّنْ أُولَئِكَ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾</p> <p>أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾</p> <p>سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾</p> <p>بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَىٰ وَأَمَرٌ ﴿٤٦﴾</p> <p>إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾</p> <p>يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾</p> <p>إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾</p> <p>وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾</p> <p>وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِن مَّدَكِرٍ ﴿٥١﴾</p> <p>وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾</p> <p>وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ﴿٥٣﴾</p> <p>إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾</p>	<p>(يسرنا) to study and remember; so is there anyone to comprehend it (40). And forewarnings had come also to the people of the Pharaoh (41). They too denied the truth of all of Our signs; so We seized them with the power of One Mighty, having overall Authority (42). Are your disbelievers better than those earlier ones, or is their exemption for you in the Scriptures?(43) Do they reckon they are in unity helping each other?(44) Soon their assembly is going to be defeated and they will be turning on their backs (45). Nevertheless, the time of fate has been appointed for them and their fate is more disastrous and bitterer (46). Indeed, the criminals are lost in error and madness (47). The day they are dragged into the fire of remorse on account of their wrong ideals, they would taste the touch of burning (saqar – سقر)(48). Indeed, we have created everything with laws and values (qadar – قدر)(49). And Our command has a unique quality; it takes effect like the twinkling of an eye (50). And We have destroyed your kind earlier too; so is there anyone who may take heed?(51) And everything they did, the result thereof was made known in the Scriptures (52). And every small and big act of theirs is recorded in writing (53). Indeed the God-fearing will be settled in a life of peace and protection full of bounties</p>
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فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

### **Transliteration:**

“Iqtarabatis Saa'atu wan shaqqal qamar. Wa iny yaraw aayatany yu'ridoo wa yaqooloo sihrum mustamirr. Wa kazzaboo wattaba'ooo ahwaaa'ahum; wa kullu amrim mustaqirr. Wa laqad jaaa'ahum minal ambaaa'i maa feehee muzdajar. Hikmatum baalighatun fama tughnin nuzur. Fatawalla 'anhum; yawma yad'ud daa'i ilaa shai 'in nukur. khushsha'an absaaruhum yakrujoona minal ajdaasi ka annahum jaraadum muntashir. Muhti'eena ilad daa'i yaqoolul kafiirona haazaa yawmun 'asir. Kazzabat qablahum qawmu Noohin fakazzaboo 'abdanaa wa qaaloo majnoo nunw wazdujir. Fada'aa Rabbahooo annee maghloobun fantasir. Fafatahnaaa abwaabas sa maaa'i bimaa'im munhamir. Wa fajjamal arda 'uyoonan faltaqal maaa'u 'alaaa amrin qad qudir. Wa hamalnaahu 'alaa zaati alwaahinw wa dusur. Tajree bi a'yuninaa jazaaa 'al liman kaana kufir. Wa laqat taraknaahaad aayatan fahal mim muddakir. Fakaifa kaana 'azaabee wa nuzur. Wa laqad yassamal Quraana liz zikri fahal mim muddakir. Kazzabat 'Aadun fakaifa kaana 'azaabee wa nuzur. Innaa arsalnaa 'alaihim reehan sarsaran fee Yawmi nahsim mustamirr. Tanzi;un naasa ka anna huma'jaazu nakhlim munqa'ir. 'Fakaifa kaana 'azaabee wa nuzur. Wa laqad yassamal Quraana liz zikri fahal mim muddakir. Kazzabat

(54), on the foundations of truth and honor (fi maq'adi sidqin – **فِي مَقْعَدٍ صِدْقٍ** – in the company of a Sovereign Authority/Ruler (55).”

### **Authentic meanings of some Important words:**

**Lam-Waw-Ha:** **ل و ح: الواح** = blackboard; slate; tablet; slab; plate, sheet, pane, panel; plaque; lane; surface; screen; placard, poster; picture, ainting; statute; standing rules, bylaws, decree, ordinance, regulations, etc. To change colour, become visible, gleam/shine, light up, scorching one, broad table or plate, tablet.

**Lawwaahatan:** standing bye-laws. **لَوَّاحِه**

**Dal-Siin-Ra:** **د س ر: دُسِر** = He, or it pushed, thrust, drove, impelled, propelled, or repelled, he thrust, pierced, or stabbed, vehemently, with a spear. To repair with nails, spear, caulk and make a ship water-tight, nail a thing, ram in. push, shove, push off.

**Fa-Ta-Ha:** **ف ت ح: فَتَحْنَا** = to open, explain, grant, disclose, let out, give victory, conquer, judge, decide, ask for assistance/judgement/decision, seek succour/victory. mafatih (pl. of miftah) - keys/treasures.

**Ba-Waw-Ba:** **ب ب ب: باب** = door/gate, place of entrance, mode/manner. Chapter, section, column, rubric; group, class, category, field, domain

**ha-Miim-Ra:** **ه م ر: مِنْهَمِر** = to pour forth (rain), pour down in torrent. Shower of rain; growing, snarling, flow (tears)

**Ha-Dad-Ra:** **ح ض ر: مُحْتَضِر** = To be present, present at, stand in presence of, hurt, be at hand. To come or arrive, to be ready or prepared, to attend someone or come into someones presence, to present oneself to or before a thing or person, to visit a person, to be in the vicinity of a place, to live or dwell in or become an inhabitant of a place, witness or see a thing, behold a thing with one's eye, **to answer or reply, dispute or debate, contend with and overcome someone, to intrude.**

<p>Samoodu binnuzur. Faqaalooo a-basharam minnaa waahidan nattabi'uhooo innaa izal lafee dalaalinw wa su'ur. 'A-ulqiyaz zikru 'alaihi mim baininaa bal huwa kazzaabun ashir. Sa-ya'lamoona ghadam manil kazzaabul ashir. Innaa mursilun naaqati fitnatal lahum fartaqibhum wastabir. Wa nabbi'hum annal maaa'a qismatum bainahum kullu shirbim muhtadar. Fanaadaw saahibahum fata'aataa fa'aqar. Fakaifa kaana 'azaabee wa nuzur. Innaaa arsalnaa 'alaihim saihatanw waahidatan fakaano kahashemil muhtazir. Wa laqad yassarnal quraana liz zikri fahal mim muddakir. Kazzabat qawmu lootim binnuzur. Innaa arsalnaa 'alaihim haasiban illaaa aala Loot najjainaahum bisahar. Ni'matam min 'indinaa; kazaalika najzee man shaker. Wa laqad anzarahum batshatanaa fatamaaraw binnuzur. Wa laqad raawadoohu 'andaiffee fatamasnaaa a'yunahum fazooqoo 'azaabee wa nuzur. Wa laqad sabbahahum bukratan 'azaabum mustaqirr. Fazooqoo 'azaabee wa nuzur. Wa laqad yassarnal Quraana liz zikri fahal mim muddakir. Wa laqad jaaa'a Aala Fir'awnan nuzur. Kazzaboo bi Aayaatinaa kullihaa fa akhaznaahum akhza 'azeezim muqtadir. Akuffaarukum khairum min ulaaa'ikum am lakum baraaa'atun fiz Zubur. Am yaqooloona nahnu jamee'um muntasir. Sa yuhzamul jam'u wa yuwalloonad dubur. Balis Saa'atu maw'iduhum was Saa'atu adhaa wa amarr. Innal mujrimeena fee dalaalinw wa su'ur. Yawma yushaboona fin Naari'alaa wujoohimim zooqoo massa saqar. Innaa kulla shai'in</p>	<p><b>Ayn-Ta-Waw:</b> <u>ع ط و؛ تعاطى</u> = to drag, push violently, draw along, pull, carry anyone away forcibly. atiya - to be quick to do evil. utuyyun - prone/quick to do evil, wicked, rough, glutton, rude, hard-hearted ruffian, cruel, greedy, violent, ignoble, ill-mannered. 'aatiyatin - blowing with extraordinary force.</p> <p><b>Nun-Waw-Qaf:</b> <u>نوق؛ ناقه؛ الناقة</u> = to clean the flesh from fat, train a camel, set in order, do carefully. niqatun - zeal, skill, daintiness, refined, best, top of a mountain, a big and long mountain. naaqatun - she camel, as it is the best thing according to Arabs. Something signifying daintiness, nicety, exquisiteness, refinement, or scrupulous nicety and exactness; and the exceeding of what is usual in a thing; choosing what is excellent, or best to be done, and doing admirably; or doing firmly, solidly, soundly, or thoroughly and skillfully; the exceeding what is usual in a thing, and making it good, or beautiful, and firm, solid, sound, or free from defect or imperfection.</p> <p><b>Ayn-Qaf-Ra:</b> <u>ع ق ر؛ عقر</u> = to cut/wound/slay, hamstrung, produce no result, be barren (e.g. womb).</p>
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khalaaqnaahu biqadar. Wa maaa amrunaaa illaa waahidatun kalamhim bilbasar. Wa laqad ahlaknaaa ashyaa'akum fahal mim muddakir. Wa kullu shai'in fa'aloohu fiz Zubur. Wa kullu sagheerinw wa kabeerim mustatar. Innal muttaqeena fee jannaatinw wa nahar. Fee maq'adi sidqin 'inda Maleekim Muqtadir.”

### **Chapter Al-Rahmaan (55)**

الرَّحْمَنُ (١)

عَلَّمَ الْقُرْآنَ (٢)

خَلَقَ الْإِنْسَانَ (٣)

عَلَّمَهُ الْبَيَانَ (٤)

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (٥)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (٦)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ (٧)

أَلَّا تَطْغَوْا فِي الْمِيزَانِ (٨)

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (٩)

وَالْأَرْضَ وَضَعَهَا لِلْأَنْثَامِ (١٠)

### **Translation Chapter Al-Rahmaan (55)**

“It is the Most Gracious being (1) Who imparted the knowledge of study and investigation (Al-Quran – القرآن) (2); He created the human being, (3) taught him the art of speech and articulation (al-bayaan – البيان) (4), directed the sun and the moon on appointed courses (bi-husbaan – بحسبان) (5)

and the herbage (an-najm – النجم) and the tree to submit to His will in respect of their functions (yasjudaan – يسجدان) (6);

and as for the Universe He raised it from nothing (rafa'a-ha – رفعها) and then He devised (wadha'a – وضع) the values and standards of justice (al-meezaan – الميزان) (7)

for you so as never to violate (la tatghau – لا تطغو) the social equilibrium, (8) and to always be firm (aqeemu – اقيموا) in judging with justice (alwazna bil-qist – الوزن بالقسط), never deviating from the prescribed criterion (9).

As for the Planet Earth He has

<p>فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ (١١)</p> <p>وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ (١٢)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)</p> <p>خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (١٤)</p> <p>وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ (١٥)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٦)</p> <p>رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (١٧)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٨)</p> <p>مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩)</p> <p>بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (٢٠)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢١)</p> <p>يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٣)</p> <p>وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ (٢٤)</p>	<p>formed it for the benefit of all living beings (10). In it are fruits (faakihatun – فاكهة) and date palms with sheathed clusters (11) and the grains (wa al-habbu – وَالْحَبُّ) growing tall in stalks with sweet-smelling plants (12).</p> <p>Then, which of your Sustainer's powers would you both groups deny?(13)</p> <p>He has created man from the dried combination of water and earth (Salsaal – صلصال) as a boastful entity (kal-fakhkhaar – كَالْفَخَّارِ), (14) and its criminal/rebellious elements/instincts (al-jaanna – الْجَانَّ) by mixing the ingredient of fire of rage (maarijin min naar – مارج من نار) (15).</p> <p>Then, which of your Sustainer's powers would you both deny?(16)</p> <p>He is the Sustainer and Nourisher of the entire world and the Universe (17). Then, which of your Sustainer's powers would you both deny?(18). He has combined the two seas meeting each other (19) in a way that between them is an invisible barrier (barzakhun – برزخ) they may not transgress (la yabghiyaan – لا يبغيان) (20). Then, which of your Sustainer's powers would you both deny? (21)</p> <p>Out of those two come forth pearls and the coral (22). Then, which of your Sustainer's powers would you both deny?(23). And He owns the elevated (al-munsha'aatu – الْمُنشَآتُ) moving bodies (al-jawaar – الجوار) in the vastness of space (fil-bahr – فى البحر) like the distinguishing marks of authority (al-a'laam – الاعلام) (24).</p>
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<p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٥)</p> <p>كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦)</p> <p>وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٨)</p> <p>يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (٢٩)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٠)</p> <p>سَنَفْرُغُ لَكُمْ أَيُّهَ النَّقْلَانِ (٣١)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٢)</p> <p>يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (٣٣)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٤)</p> <p>يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ (٣٥)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٦)</p> <p>فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ (٣٧)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٨)</p>	<p>Then, which of your Sustainer's powers would you both deny?(25)</p> <p>All that exists thereupon is going to end/perish (26) but the majestic and honorable entity of your Sustainer lives for eternity (27).</p> <p>Then, which of your Sustainer's powers would you both deny?(28)</p> <p>All that which exists in the Universe and on Earth implore him for its sustenance (yas'alu-hu – يسأله); all the time He stays in a state of glory (fi shaan – فى شان – (29). Then, which of your sustainer's powers would you both deny? (30) Soon shall we be free to deal with you, O you both big/weighty groups (31). Then, which of your Sustainer's powers would you both deny? (32)</p> <p>O multitudes of powerful and common men, if you have the capacity to go beyond the chain of celestial bodies and the earth, then do it. You would not be able to pass through except with a kind of authorization (33). Then, which of your Sustainer's powers would you both deny?(34)</p> <p>You will be exposed to the flames of fire and radiation and rendered helpless (35).</p> <p>Then, which of your Sustainer's powers would you both deny?(36)</p> <p>And a time will come when the Universe is opened up (anshaqqat-is-Samaa'u – انشقت السماء) and become a pleasant resort/destination (wardatan – وردة) resembling a lengthy, smooth road (ka-ad-dahaan – كالدهان (37). Then, which of your Sustainer's powers would you both deny?(38)</p>
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<p>فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ (٣٩)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٠)</p> <p>يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (٤١)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٢)</p> <p>هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٤٣)</p> <p>يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ (٤٤)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٥)</p> <p>وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ (٤٦)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٧)</p> <p>ذَوَاتَا أَفْنَانٍ (٤٨)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٩)</p> <p>فِيهِمَا عَيْنَانِ تَجْرِيَانِ (٥٠)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥١)</p>	<p>And on that particular stage neither a common man nor the criminal/offender one would be interrogated about his disobedience/sin/transgression (39). Then, which of your Sustainer's powers would you both deny?(40). Because then, the criminals would be recognized with their looks and features (seemaa-hum – سيمَاهُمْ) and shall be held under full control (bin-nawaasi – بالنَّوَاصِي) and strict arrangements (al-aqdaam – الاقْدَام) (41). Then, which of your Sustainer's powers would you both deny?(42) This will be the hell which the criminal ones have been calling a lie (43), where the burning despair (hamimin aanin – حمِيمٍ آتٍ) would be hovering over them (44). Then, which of your Sustainer's powers would you both deny?(45)</p> <p>And for those who took due cognizance of their Sustainer's exalted status there will be two-fold environment of peace and protection (46). Then, which of your Sustainer's powers would you both deny?(47) Both of those dimensions would be consisting of diversity and versatility (afnaan – افنان) (48).</p> <p>Then, which of your Sustainer's powers would you both deny?(49). Both of those would have flowing springs/sources of knowledge (50). Then, which of your Sustainer's powers would you both deny?(51). Therein would be rejoicing and</p>
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<p>فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ (٥٢)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٣)</p> <p>مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۖ وَجَنَى الْجَنَّتَيْنِ دَانٍ (٥٤)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٥)</p> <p>فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٧)</p> <p>كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٨)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٩)</p> <p>هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٦١)</p> <p>وَمِنْ دُونِهِمَا جَنَّتَانِ (٦٢)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٣)</p>	<p>pleasantries of multiple kinds (faakihat-in zawjaan – فَاكِهَةٌ زَوْجَانِ) (52). Then, which of your Sustainer's powers would you both deny?(53) They would be firmly settled (muttaki'ena - مُتَّكِئِينَ) over an expanded space (furushin - فُرُشٍ) the interior of which (bataa'inu-ha – بَطَائِنُهَا) is decorated in a shining/gleaming way(min istabraquin – مِنْ اسْتَبْرَقٍ) and acquisitions and achievements from that multi-dimensional environment of peace and protection (al-jannatain – الْجَنَّتَيْنِ) would be within easy reach (54). Then, which of your sustainer's powers would you both deny?(55) Therein would be extreme fringes (tarf – طَرَفٍ) of reserved spaces (qaasirat – قَاصِرَاتٍ) whom none of the common men and those with special powers/capabilities would have penetrated (yatmith-hunna – يَطْمِثُهُنَّ) before them (56). Then, which of your Sustainer's powers would you both deny?(57)</p> <p>Those would be as beautiful as the rubies and the coral (58). Then, which of your Sustainer's powers would you both deny?(59) What could be the reward of goodness except the goodness in return (60). Then, which of your Sustainer's powers would you both deny?(61)</p> <p>And apart from that two-fold environment, there would be two more concealed from the eyes (62). Then, which of your Sustainer's</p>
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<p>مُدْهَامَتَانِ (٦٤)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٥)</p> <p>فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ (٦٦)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٧)</p> <p>فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ (٦٨)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٩)</p> <p>فِيهِنَّ خَيْرَاتٌ حِسَانٌ (٧٠)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٧١)</p> <p>حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ (٧٢)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٧٣)</p> <p>لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٧٤)</p> <p>فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٧٥)</p>	<p>powers would you both deny?(63) These may suddenly take them by surprise (mudhaamataan – مُدْهَامَتَانِ) (64). Then, which of your Sustainer's powers would you both deny?(65) Two springs of knowledge would be gushing forth ('ayinaani nadhdhaakhtaan – عَيْنَانِ نَضَّاخَتَانِ) in them too (66). Then, which of your Sustainer's powers would you both deny?(67) In both of them will be enjoyment and cheerfulness (faakihatun – فَاكِهَةٌ), and best of choices (nakhl – نَخْل) and abundance of bounties (rummaan – رُمَّان) (68). Then, which of your Sustainer's powers would you both deny?(69) In those will be things excellent and beautiful (khayiraatun hisaanun – خَيْرَاتٌ حِسَانٌ) (70). Then, which of your Sustainer's powers would you both deny?(71) They will be contending/competing therein for the opportunities of glory and superiority (Hoorun – حُور) keeping within the limitations (maqsooraat – مقصورات) of the innate state of their minds/souls (fil-khayaam – فى الخيام) (72). Then, which of your Sustainer's powers would you both deny?(73) None of the common men or the sharp and vigorous of intellect (jaannun – جان) would have availed of those opportunities (yatmithhunna – يَطْمِثُهُنَّ) before them (74). Then, which of your Sustainer's powers would you both deny?(75) They would be firmly settled (muttaki'ena - مُتَكِينِينَ) in gleaming</p>
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مُتَكَبِّرِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ (٧٦)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٧٧)

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (٧٨)

### **Transliteration:**

“Ar Rahmaan. 'Allamal Quran. Khalaqal insaan. 'Allamahul bayaan. Ashshamsu walqamaru bihusbaan. Wannajmu washshajaru yasjudan. Wassamaaaa'a rafa'ahaa wa wada'al Meezan. Allaa tatghaw fil meezaan. Wa aqeerul wazna bilqisti wa laa tukhsirul meezaan. .Wal arda wada'ahaa lilanaam. Feehaa faakihatunw wan nakhlu zaatul akmaam. Walhabbu zul 'asfi war Raihaanu. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Khalaqal insaana min salsaalin kalfakhkhaar. Wa khalaqal jaaan mim maarijim min naar. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Rabbul mashriqayni wa Rabbul maghribayn. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Marajal bahrayni yalta qiyaan. Bainahumaa barzakhul laa yabghiyaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Yakhruju minhumal lu 'lu u wal marjaanu. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Wa laahul

enlightenment (rafrat – رفرف) in a growing/flourishing state (khudhrin – خُضْر) and exalted, dignified, grand ('abqari'un – عبقرى) pedestal of beauty (hisaanin – حسان).(76) Then, which of your Sustainer's powers would you both deny?(77)

The attributes (ism – اسم) of your Sustainer are progressive and abounding in good (tabaarak – تَبَرَك) as He is the Lord of Glory and Honor.(78)"

### **Some difficult vocabulary defined from authentic lexicons:**

**Aalaa : Hamza-laam-Waw:** ال و: آلاء  
Possessor of Power and ability; also falling short in something: بِمِهْ كَبِرَ يَأْمِهْ وَقْتِي  
استعداد/قدرت/قوت/عطيه/نعمت. [كوتايي كرنا بهي] =

### **Sad-Lam-Lam / Sad-Lam-Sad-Lam:**

صلصال = to resound, clash, be dried up, emit a sound. sallatun - sound, clank, dry earth. salsaal - dry ringing clay, sounding/dried clay. Salsala: He threatened, or meaced; and frightened, or terrified; show of skillfulness; Tasalsala = said of a pool of water left by a torrent, as meaning its black mud became dry because such dry mud makes a crackling sound when trodden upon. Sallu; Sallatun: Flesh-meat. Sillu = a serpent, which kills at once when it bites. Salsaal: Water that falls upon the ground, which then cracks or which then dries, causing a sound to be heard; A certain bird

**Fa-Kha-Ra :** فَخَارَ = self-glorification/magnification, boast, to disdain/scorn, proud/haughty, long/tall/great, excellent quality, baked pottery/clay, earthen vessel.

jawaaril mun sha'aatu fil bahri kal a'laam. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Kullu man 'alaihaa faan. Wa yabqaa wajhu rabbika zul jalaali wal ikraam. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Yas'alu hoo man fissamaawaati walard; kulla yawmin huwa fee shaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Sanafrughu lakum ayyuhas saqalaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Yaa ma'sharal jinni wal insi inis tata'tum an tanfuzoo min aqtaaris samaawaati wal ardi fanfuzoo; laa tanfuzoona illaa bisultaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan.. Yursalu 'alaikumaa shuwaazum min naarinw-wa nuhaasun falaa tantasiraan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Fa-izan shaqqatis samaaa'u fakaanat wardatan kaddihaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Fa-yawma'izil laa yus'alu 'an zambiheee insunw wa laa jaann. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Yu'raful mujrimoona biseemaahum fa'yu'khazu binna waasi wal aqdaam. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Haazihee jahannamul latee yukazzibu bihal mujrimoon. Yatoofoonaa bainahaa wa baina hameemim aan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Wa liman khaafa maqaama rabbihee jannataan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Zawaataaa afnaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Feehimaa 'aynaani tajriyaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Feehimaa min kulli faakihatn zawjaan. Fabi ayyi aalaaa'i Rabbikumaa

**ن ش ا = Nuun-Shiin-Alif** = lived, arose, become elevated/high, grow up, create/produce/originate, it happened/occurred, raise, to found/build, began, specifically discussing 73:6 = rising in the night, first part/hours of the night, every hour of the night in which one rises, every hour of the night.

**Ayn-Lam-Miim:** علم؛ اعلام = to mark/sign/distinguish, creations/beings, world, science/learning/knowledge/information, aware/know. By means of which one knows a thing, hence it signifies world or creation, because by it the Creator is known. alim (pl. ulama) - one who is learned/wise or knows. علم؛ اعلام: sign, token, mark, badge, **distinguishing mark**, characteristic; harelip, road sign, signpost, guidepost, flag, banner, a distinguished, outstanding man, **an authority**, a star, a luminary,

**ب ح ر Ba-Ha-Ra** = Slit, cut, divide lengthwise, split, **enlarge or make wide, or spacious**. A vast expanse of water (Ocean, sea, huge river); A fleet swift horse called because of its speed like the rolling of the waves in the sea; A generous man who is ample in his generosity; Wide tract of land, land belonging to or inhabited by people.

**ج ن ن J-N-N = Jinn; al-Jinn:** Highly potent men often with concealed identity; powerful/influential people working behind the scene.

**Jaan:** **جَان؛ جَانَة [جمع]؛ جَانِيَة [مونث]؛** **criminal, offender, injurer ; brisk, sharp, vigorous;**

**و ر د W-R-D; Wadatan – وردة:** to come, arrive, to appear, show up, to be found; place of arrival; destination, watering place, spring, well, resort; source of supply or reserves, revenues; reddish color;

**Dal-ha-Nun:** **د ه ن** = To anoint, strike (with a

<p>tukazzibaan. Muttaki'eena 'alaa furushim bataaa'ínuhaa min istabraq; wajanal jannataini daan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Feehinna qaasiratut tarfi lam yatmishunna insun qablahum wa laa jaaann. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Ka annahunna yaaqootu wal marjaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Hal jazaaa'ul ihsaani illal ihsaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Wa min doonihimaa jannataan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Mudhaammataan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Feehimaa 'aynaani nad daakhataan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Feehimaa faakihatunw wa nakhlunw wa rummaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Feehinna khairaatun hisaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Hoorum maqsooraatun fil khiyaam. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Lam yatmis hunna insun qablahum wa laa jaaann. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Muttaki'eena 'alaa rafrain khudrinw wa 'abqariyyin hisaan. Fabi ayyi aalaaa'i Rabbikumaa tukazzibaan. Tabaarakasmu Rabbika Zil-Jalaali wal-Ikraam.”</p>	<p>stick), moisten, blandish, pleasantly smooth, agreeable and suave, dissemble with, coax, be pliant, grease, dis-simulate. 1<sup>st</sup> Form: to anoint with oil; 4<sup>th</sup> Form: to endeavour to conciliate, to make peace; to manifest what is contrary to that which one conceals in one's mind; to act with dishonesty, or dissimulation; to strive to outwit, deceive, beguile, or circumvent; to show mercy, to pardon; <i>dihaan</i> – that with which one anoints; a red hide; a slippery place; a long and smooth road. <i>duhn</i> – oil.</p> <p><b><u>Fa-Kaf-ha</u></b> = became cheerful/happy, free from straitness/burden, enjoy, to jest/laugh/joke, be amused/pleased, entertain, fruit, wonderment, indulge in pleasantries, rejoice, admiration.</p> <p><b><u>Qaf-Sad-Ra</u></b> : <b>ق ص ر : قاصرات</b> = become short, have little or no power, become niggardly, fall short, i.e. not to reach something, left/relinquish/abstain/desist/cease, took from its length, clip/shove, <b><u>restricted/confined/limited, kept within certain bounds or limits, restrain/withheld, hinder/prevent,</u></b> contract or draw oneself together, obedient, last part of day. qasr (pl. qusur) - ample and spacious house, castle, palace. QAASIR: unable, limited, restricted, confined, reserved. QAASIRAT-UT-TARF: chaste-eyed, chaste, demure, modest. <b><u>MAQSOOR: confined, restricted, limited, chaste.</u></b> MAQSOORAH: palace, cabinet, closet, compartment, box, loge, detached portion of a mosque, shortened or contracted, woman kept behind, or within, the curtain.</p> <p><b><u>Tay-Ra-Fa</u></b> = <b>طرف</b> = attack the extremity of the enemy's lines, chose a thing, extremity, edge, lateral/adjacent/outward part, side, border, end, newly acquired, proximity, fringes. leaders/thinkers/scholars, best of the fruits. Look from outer angle of eye, twinkle in eye,</p>
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	<p>putting eyelids in motion, looking, glance, blinking, raise/open eyes, hurt the eye and make it water. descend from an ancient family, noble man in respect of ancestry.</p> <p><b><u>Nun-Kha-Lam: نخل</u></b> = to sift, send down, snow, drizzle, cloud, select, <b><u>pick out the best of</u></b>. nakhal lahuu alnasiihaten - to give earnest advice.</p> <p><b><u>Ha-Waw-Ra (Ha-Alif-Ra): حور</u></b> = return/recoil, change/convert from one state/condition to another, wash/whiten, make round, surround, <b><u>compete/contend for glory/superiority</u></b>, the white around the eye, intense whiteness of the white of the eye and intense blackness of the black (with fairness around)* not found in humans but attributed to them by way of comparison.</p> <p><b><u>Kh-Ya-Miim: خيام</u></b> = <b>خ ي م ؛ خيام</b> = Hold back or refrain from someone through cowardice and fear, raise one's leg or foot, pitch one's tent, remain/stay/dwell in a place, unable to place one's leg or foot firmly on the ground. <b><u>Natural, or innate, dispositions or tempers or the like; the original, or primary, state, or condition of the soul, or mind.</u></b></p> <p><b><u>Chapter Al-Waaqi'ah (56)</u></b></p> <p><b><u>Translation Chapter Al-Waaqi'ah (56)</u></b></p> <p>“When that inevitable event (al-Waaqi'a – الواقعة) takes place (1), there's going to be no telling of lies upon its occurrence (2). It will be an event casting depression (khaafidhatun – خافضة) as well as elevating spirits (raafi'atun – رافعة) at the same time (3). When the common</p>
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إِذَا وَقَعَتِ الْوَاقِعَةُ (١)

لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ (٢)

خَافِضَةٌ رَّافِعَةٌ (٣)



إِذَا رُجَّتِ الْأَرْضُ رَجًا (٤)

وَبُسَّتِ الْجِبَالُ بَسًا (٥)

فَكَانَتْ هَبَاءً مُنْبَثًا (٦)

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧)

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨)

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩)

وَالسَّابِقُونَ السَّابِقُونَ (١٠)

أُولَئِكَ الْمُقَرَّبُونَ (١١)

فِي جَنَّاتِ النَّعِيمِ (١٢)

ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ (١٣)

وَقَلِيلٌ مِّنَ الْآخِرِينَ (١٤)

عَلَى سُرُرٍ مَّوْضُونَةٍ (١٥)

مُتَّكِنِينَ عَلَيْهَا تُتَقَابَلِينَ (١٦)

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخْلَدُونَ (١٧)

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ (١٨)

folks (al-Ardhu – الارض) are shocked (rujjat – رُجَّتْ) in a confusing way (4) and the powerful elitist class (al-Jibaalu – الجبال) is crumbling (bussat – بُسَّتْ) (5), eventually turning into worthless dispersing dust (haba'an munbaththan – هباء منبثًا) (6).

And all of you would stand divided in three different categories of humans (azwaajan – ازواج) (7). So, those who become the blessed ones (ashaab-ul-mayimanah – اصحاب الميمنة) would become like what the blessed and fortunate ones are/should be (8), and those who have drawn misfortune upon them (ashaab-ul-Mash'amah – اصحاب المشامة), would become like what the misfortunate ones are (9). And the advanced and surpassing ones (as-sabiqoon – السابِقُونَ) would be the forerunners (10); they are the ones near and dear to God (al-muqarraboon – الْمُقَرَّبُونَ) (11) enjoying a protected life full of bounties (jannaat-in-Na'eem – جَنَّاتِ النَّعِيمِ) (12). A company of the pioneers (13), and a few from the succeeding ones (14), at the height of manifold (mowdhunatin – سُرُرٍ) happiness (sururin – مَوْضُونَةٍ) (15), firmly settled in this state (muttaki'ina – مُتَّكِنِينَ) and accepting each other with approval (mutaqaabilin – مُتَقَابِلِينَ) (16). Infinite/perpetual (mukhalladoon – مُخْلَدُونَ) means of creative innovation and evolution (wildaan – وِلْدَانٍ) will be available all around them (yatoofu 'alaiy-him – يَطُوفُ عَلَيْهِمْ) (17) with sighs of relief over the past (akwaabin –

<p>لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ (١٩)</p> <p>وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ (٢٠)</p> <p>وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ (٢١)</p> <p>وَحُورٌ عِينٌ (٢٢)</p> <p>كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (٢٣)</p> <p>جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (٢٤)</p> <p>لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا (٢٥)</p> <p>إِلَّا قِيلًا سَلَامًا سَلَامًا (٢٦)</p> <p>وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (٢٧)</p> <p>فِي سِدْرٍ مَّخْضُودٍ (٢٨)</p> <p>وَطَلْحٍ مَّنْضُودٍ (٢٩)</p> <p>وَوَظِلٍّ مَّمْدُودٍ (٣٠)</p> <p>وَمَاءٍ مَّسْكُوبٍ (٣١)</p> <p>وَفَاكِهَةٍ كَثِيرَةٍ (٣٢)</p>	<p>(اكواب), and gleaming and shining beauty (abaareeq – اباريق) and full cups of knowledge (ka'asin – كاس) from the source (min ma'een – من معين) (18). They would neither be divided or split (yusadda'una – يُصَدَّعُونَ) over their intellectual acquisitions, nor would they ever feel exhausted (yunzifoon – يُنْزِفُونَ) (19); and there would be targets/achievements (faakihatun – فَاكِهَةٌ) for them to choose from (yatakhayyaroon – يَتَخَيَّرُونَ) (20); and to join closely (lahm – لحم) with the foremost ones (tayir – طير) as they would desire (yashtahoon – ما يشتهون) (21); and with other companions free of all vice, fault or defect (hoorun – حُورٌ عِينٌ) (22), like pearls hidden in their shells (23). It would be the reward of their past performance (24). They would not listen to empty talk or wickedness (ta'theeman – تَأْثِيمًا) (25), except words of peace and tranquility (26).</p> <p>And the blessed ones (ashaab-ul-yameen – اصحاب اليمين), what of those who would be the blessed ones? (27) They will be in a state of vehement (makhdhudin – مخضود) wonder and dazzling (sidrin – سدر) (28), where all fatigue, weariness, disease and evil (talhin – طلح) is smoothed out (mandhudin – منضود) (29), and shadows of divine protection (zillin – ظل) extended (mamdudin – ممدود) (30), and the source of knowledge and education ever flowing (maa'in maskoobin – ماء مسكوب) (31), and abundance of higher</p>
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<p>لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ (٣٣)</p> <p>وَفُرْشٍ مَّرْفُوعَةٍ (٣٤)</p> <p>إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً (٣٥)</p> <p>فَجَعَلْنَاهُنَّ أَبْكَارًا (٣٦)</p> <p>عُرُبًا أَتْرَابًا (٣٧)</p> <p>لَأَصْحَابِ الْيَمِينِ (٣٨)</p> <p>ثُلَّةٌ مِنَ الْأَوَّلِينَ (٣٩)</p> <p>وَتِلْكَ مِنَ الْآخِرِينَ (٤٠)</p> <p>وَأَصْحَابُ الشَّامِلِ مَا أَصْحَابُ الشَّامِلِ (٤١)</p> <p>فِي سَمُومٍ وَحَمِيمٍ (٤٢)</p> <p>وَضِلٍّ مِّنْ يَحْمُومٍ (٤٣)</p> <p>لَا بَارِدٍ وَلَا كَرِيمٍ (٤٤)</p> <p>إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ (٤٥)</p> <p>وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ (٤٦)</p> <p>وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَبْعُوثُونَ (٤٧)</p> <p>أَوَابَاؤُنَا الْأَوَّلُونَ (٤٨)</p> <p>قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ (٤٩)</p> <p>لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ (٥٠)</p> <p>ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ (٥١)</p>	<p>targets/achievements (faakihatun – فَاكِهَاتُ) (32), never ending nor forbidden (33) and extended (furushun – فُرُشُ) to great heights (marfu’atun – مَرْفُوعَةٌ) (34). Verily, we have designed such targets of evolution as per our planning (35), and we have made them as things absolutely new and untouched, (abkaaran – ابْكَارًا) (36); as lively/amorous/loving and matching with the finer taste (‘Uruban atraban – عُرُبًا اْتْرَابًا) (37) of the Blessed Righteous ones (38), who will be a segment from the pioneers (39) and another from the later ones (40). And for the Companions of Evil (ashaab-ush-shimaal – اصْحَابُ الشَّامِلِ); what about the companions of evil?(41). They will be facing the scorching wind of the burning despair (samumin wa hameemin – سَمُومٌ وَ حَمِيمٌ) (42) and shadows of black smoke (yahmud – يَحْمُومٌ) (43), with no cooling nor soothing (44). In earlier times they used to be the opulent ones (mutrafeen – مُتْرَفِينَ) (45), and would persist in heinous crimes (al-hinth – الْحِنْثُ) (46), and used to say, “Shall we be resurrected after we have died and become dust and bones (47), or have our forefathers met the same fate?” (48)</p> <p>Tell them: “Indeed the earlier ones and the later ones (44), all will be gathered at the appointed time on the day known to God (50). And then, indeed, O you, the deniers of truth, who have lost the way (51) will certainly taste from the tree of</p>
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<p>لَاكُلُونَ مِنْ شَجَرٍ مِّن رَّقُومٍ (٥٢)</p> <p>فَمَالِئُونَ مِنْهَا الْبُطُونَ (٥٣)</p> <p>فَسَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ (٥٤)</p> <p>فَسَارِبُونَ شُرَبِ الْهَيْمِ (٥٥)</p> <p>هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ (٥٦)</p> <p>نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ (٥٧)</p> <p>أَفَرَأَيْتُمْ مَا تُمْنُونَ (٥٨)</p> <p>أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ (٥٩)</p> <p>نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠)</p> <p>عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ (٦١)</p> <p>وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ (٦٢)</p> <p>أَفَرَأَيْتُمْ مَا تَحْرُثُونَ (٦٣)</p> <p>أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (٦٤)</p> <p>لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ (٦٥)</p> <p>إِنَّا لَمُغْرَمُونَ (٦٦)</p> <p>بَلْ نَحْنُ مَحْرُومُونَ (٦٧)</p> <p>أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ (٦٨)</p> <p>أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ (٦٩)</p>	<p>bitterness (52), and you will be filling your inner self therewith (53), and will absorb the (al-hamim) scalding hot water of remorse on top of it (54); hence you shall have the fate of a purpose-less wandering (shrub-al-heem – شُرَبِ الْهَيْم) (55). This is what would descend upon them on the Day of submission to the Divine Discipline (youm-ad-Deen – يوم الدين) (56). We have created you, so why not you prove this fact to be true (tusaddiqoon – تُصَدِّقُونَ)? (57). Have you not seen what you discharge from your bodies (tumnoon – تُمْنُونَ)? (58); Do you create it or are We the Creator?(59). It is We Who have decreed death among you as a fixed course and We are not to be superseded by anyone (60) over changing your forms and creating you according to what you have no knowledge of (61). And since you have known about the first form of creation, so why don't you remember and take cognizance of it?(62). Have you not observed what you sow in the ground?(63). Do you grow it or are We the real growers? (64) Had we intended, we would certainly transform it into dust and you would be rendered bewildered (zaltum tafakkahoon – فَظَلْتُمْ تَفَكَّهُونَ) (65), saying, "We are left in debt for nothing (66); we are rather deprived of our labor" (67). Have you not considered about the water you drink?(68) Is it you who pour it down from the clouds or we do it? (69) Had we intended We would make it bitter;</p>
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لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ (٧٠)

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ (٧١)

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ (٧٢)

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ (٧٣)

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٧٤)

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ (٧٥)

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ (٧٦)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧)

فِي كِتَابٍ مَكْنُونٍ (٧٨)

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩)

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ (٨٠)

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ (٨١)

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ (٨٢)

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ (٨٣)

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ (٨٤)

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ (٨٥)

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ (٨٦)

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ (٨٧)

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ (٨٨)

so why do you not feel grateful (70)? Have you not observed the fire that you kindle? (71). Do you create the trees that produce it or do We do it? (72) We have presented the aforementioned as a reminder and a beneficial gift for those living in mental desolation (muqweenn – مُقْوِينَ) (73). Therefore, strive hard to actualize the attributes (sabbih bi-ismi – سَبِّحْ بِاسْمِ) of your great Lord, the Nourisher and Sustainer (74).

Thus, I do not call to witness the galaxies of stars (mawaqi'in-nujoom – مَوَاقِعِ النُّجُومِ) (75), because that's a great oath to take had you fully known it (76), that it is a noble Reading (77) in a well-guarded Book (78). No one can profit from it, or inspired by it, except those with purity of mind (al-mutahharoon – الْمُطَهَّرُونَ) (79). It is a revelation from the Lord of the Worlds (80). Would you strive to outwit/deceive (mudhinoon – مُذْهَبُونَ) such a discourse?(81) And you build up your sustenance upon telling of lies about it?(82) Therefore, why shouldn't it be so that when the time of cutting off the windpipe (al-halqoom – الْحُلُقُومِ) arrives (83), and you are looking on (84), then We are closer to it than yourselves, but you do not realize it (85). Then, if in case you do not intend to submit to this fate (ghayira madinin – غَيْرَ مَدِينِينَ) (86), why don't you turn the cycle back (tarji-'oona-ha – تَرْجِعُونَهَا) if you are true in your standpoint(87)? Anyway, if one is from those closer to

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ (٨٩)  
وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ (٩٠)  
فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ (٩١)  
وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ (٩٢)  
فَنُزُلٌ مِّنْ حَمِيمٍ (٩٣)  
وَتَصْلِيَةٌ جَهِيمٍ (٩٤)  
إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ (٩٥)  
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٩٦)

### **Transliteration:**

“Izaa waqa'atil waaqi'ah Laisa liwaq'atihaa kaazibah. Khafidatur raafi'ah. Izaa rujjatil ardu rajjaa. Wa bussatil jibaalu bassaa. Fakaanat habaaa'am mumbassaa. Wa kuntum azwaajan salaasah. Fa as haabul maimanati maaa as haabul . maimanah. Wa as haabul mash'amati maaa as haabul mash'amah. Wassaabiqoonas saabiqoon. Ulaaa'ikal muqarraboon. Fee Jannaatin Na'eem. Sullatum minal awwaleen. Wa qaleelum minal aakhireen. 'Alaa sururim mawdoonah. Muttaki'eena 'alaihaa mutaqabileen. Yatoofu 'alaihim wildaa num mukhalladoon. Bi akwaabinw wa abaareeq, wa kaasim mim ma'een. Laa yusadda'oona 'anhaa wa laa yunzifoon. Wa faakihatim mimmaa yatakhaiyaron. Wa lahmi tairim mimmaa yashtahoon. Wa hoorun'een. Ka amsaalil lu'lu'il

God (88), there's for him happiness, fulfillment and a life of protection, peace and rewards (89). And if one is from the blessed lot (90), there is peace and security for all of you from the blessed ones (91). And for those who might be from the class of lost ones and the liars (92), there is a welcome with perpetual burning (hamim – حميم) (93) and induction into the fire of remorse and deprivation (94). Indeed this is the absolute truth (95). Therefore, strive hard to actualize the attributes of your great Nourisher (96).”

### **Authentic meanings of important words**

**Waw-Qaf-Ayn** = وق ع؛ واقعة؛ مواقع؛ to fall down, befall, come to pass, be conformed, happen, take place, ascertain. Waqa'a (prf. 3rd. p. m. sing.): He fell, prevailed, vindicated; fulfilled.

Waqat (prf. 3rd. p. f. sing.): She has befallen, come to pass. Taqa'u (imp. 3rd. p. f. sing.): Befalls. Qa'uu (prt. m. plu.): Ye fall down.

Waagi'un (act. pic. m. sing.): That going to fall on, that is befalling, descending.

Waqatun (n. of unity): Happening; Coming to pass. Waagi'atu : Inevitable event; Sure realty. Yuugi'a (imp. 3rd. p. m. sing. IV.): He brings about, precipitates, casts.

Muwaagi'uu (ap-der. m. plu. IV. f. d.): Those who are going to fall.

Mawaagi'u (n. place and time, plu.): Places and Times of the revelation, places and times of the setting.

**Kh-Fa-Dad** خ ف ض: خافضة = To lower or depress, to abase, to overcome, to be



<p>maknoon. Jazaaa'am bima kaanoo ya'maloon. Laa yasma'oona feehaa laghwanw wa laa taaseemaa. Illaa qeelan salaaman salaamaa. Wa as haabul yameeni maaa as haabul Yameen. Fee sidrim makhdood. Wa talhim mandood. Wa zillim mamdood. Wa maaa'im maskoob. Wa faakihatin kaseerah. Laa maqtoo'atinw wa laa mamnoo'ah. Wa furushim marfoo'ah. Innaaa anshaanaahunna inshaaa'aa. Faja'alnaahunna abkaaraa. 'Uruban atraabaan. Li as haabil yamen. Sullatum minal awwa leen. Wa sullatum minal aakhireen. Wa as haabush shimaali maaa as haabush shimaal. Fee samoominw wa hameem. Wa zillim miny yahmoom. Laa baaridinw wa laa kareem. Innaahum kaanoo qabla zaalika mutrafeen. Wa kaanoo yusirroona 'alal hinsil 'azeem. Wa kaanoo yaqooloona a'izaa mitnaa wa kunnaa turaabanw wa izaaman'ainnaa lamab'oosoon. Awa aabaaa'un al awwaloon. Qul innal awwaleena wal aakhireen. Lamajmoo'oona ilaa meeqaati yawmim ma'loom. summa innakum ayyuhad daalloonal mukazziboon. La aakiloona min shaja rim min zaqqoom. Famaali'oona minhal butoon. Fashaariboona 'alaihi minal hameem. Fashaariboona shurbal heem. Haazaa nuzuluhum yawmad deen. Nahnu khalaqnaakum falaw laa tusaddiqoon. Afara'aytum maa tumnoon. 'A-antum takhluqoo nahooo am nahnul khaaliqoon. Nahnu qaddarnaa baina kumul mawta wa maa nahnu bimasbooqeen. 'Alaaa an nubaddila amsalakum wa nunshi'akum fee maa</p>	<p>easy/tranquil/gentle, to have a tranquil/easy and plentiful life, to be soft or gentle in voice.</p> <p><b><u>Ra-Jiim-Jiim</u></b> ر ج ج : رَجَّتْ = to shake/move/quake, be in commotion, confused. rajjan - rumbling, stock. rijriyatun - numerous parties in a war.</p> <p>= <b><u>Ba-Siin-Siin</u></b> ب س س = breaking, breaking in pieces, mixed it, broke/crumble/bruise/bray it, become dust, leveled, stirred about, moistened.</p> <p><b><u>Nun-Ba-Dhal/Thal</u></b> ن ب ث : مُنَبَّأٌ = to throw, fling, give up, cast off, reject, throw a thing because of its worthlessness or not taking into account.</p> <p><b><u>Ya-Miim-Nun</u></b> ي م ن : مِيْمَةٌ = right side, right, right hand, oath, bless, lead to the right, be a cause of blessing, prosperous/fortunate/lucky.</p> <p><b><u>Shiin-Alif-Miim</u></b> ش ا م : مُشَامَةٌ = to draw ill or misfortune upon oneself, cause dismay or ill luck, to be unlucky, be struck with wretchedness and contempt, regarding as an evil omen, unprosperous, left of something (in space/direction), desiring the left, journey to Syria, occupants of low ignoble place, a mole. shu'mun - wretchedness, contempt, calamity, unrighteousness. ashab al mash'amah - the wretched ones, those who have lost themselves in evil and are prone to unrighteousness. Those who shall have their records given to them in their left hand.</p> <p><b><u>Siin-Ra-Ra</u></b> س ر ر : سُرْرٌ = glad/delight/happiness/joy/rejoice. sarra - to speak secretly, divulge a secret, manifest a secret. secret, heart, conscience, marriage, origin, choice part, mystery, in private, to conceal/reveal/manifest. sarir - couch/throne.</p> <p><b><u>Waw-Dad-Nun</u></b> و ض ن : مَوْضُونَةٌ = to plate or fold a thing with one part over another, interwove, encrust, inlay (with gold and precious jewels).</p>
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<p>laa ta'lamoona. Wa laqad 'alimtumun nash atal oolaa falaw laa tazakkaroona. Afara'aytum maa tahrusoona. 'A-antum tazra'oonahooo am nahnuz zaari'oon. Law nashaaa'u laja'al naahu hutaaman fazaltum tafakkahoon. Innaa lamughramoon. Bal nahnun mahroomoon. Afara'aytumul maaa'allazee tashraboon. 'A-antum anzaltumooahu minal muzni am nahnul munziloon. Law nashaaa'u ja'alnaahu ujaajan falaw laa tashkuroona. Afara'aytumun naaral latee tooroon. 'A-antum anshaatum shajaratahaaa am nahnul munshi'oon. Nahnu ja'alnaahaa tazkira tanw wa mataa'al lilmuqween. Fasabbih bismi Rabbikal 'azeem. Falaa uqsimu bimaawaa qi'innujoom. Wa innahoo laqasamul lawta'lamoona'azeem. Innahoo laquraanun kareem. Fee kitaabim maknoon. Laa yamassuhooo illal mutahharoon. Tanzeelum mir Rabbil'aalameen. Afabihaazal hadeesi antum mudhinoon. Wa taj'aloona rizqakum annakum tukazziboona. Falaw laaa iza balaghatil hulqoom. Wa antum heena'izin tanzuroon. Wa nahnu aqrabu ilaihi minkum wa laakil laa tubsiroon. Falaw laaa in kuntum ghaira madeeneen. Tarji'oonahaaa in kuntum saadiqeen. Fa ammaaa in kaana minal muqarrabeen. Farawhunw wa raihaa nunw wa .jannatu na'eem. Wa ammaaa in kaana min as haabil yamen. Fasalaamul laka min as haabil yamen. Wa ammaaa in kaana minal mukazzibeenad daaalleen. Fanuzulum min hameem. Wa tasliyatul Jaheem. Inna haaza lahuwa haqqul yaqeen. Fasabbih bismi rabbikal 'azeem."</p>	<p><b>Muttaki'ina – W K A</b> متكىن = recline, support, lean against, sitting in a firm and settled manner, staying upon something;</p> <p><b>ولدان Waw-L-D:</b> generate, engender, produce, innovate, originate, beget; child, son; servant.</p> <p><b>Mutaqabilin – Q B L = ق ب ل = Qaf-Ba-Lam</b> = to accept/admit/receive/agree, meet anyone, to face/encounter someone/something, advance/approach, correspond, counteract/compare/requite/compensate, the front part (12:26), accept with approval, show favour.</p> <p><b>Kaf-Waw-Ba</b> (Kaf-Alif-Ba) اكواب = To drink out of a goblet. A mug or drinking cup without a handle, slenderness of neck with bigness of head, a sighing or grief or regret for something that has past or escaped one. A small drum slender in the middle or small stone such as fills the hand.</p> <p><b>Ba-Ra-Qaf = ب ر ق</b> = Shining, gleaming or glistening (e.g. the dawn, a sword); Lightning. Threatening or menacing; A female beautifying and adorning herself or showing and presenting herself and/or exhibiting her beauty; A star rising or a constellation (e.g. Pleiades); Eyes/sight glistening, fixedly open (e.g. by reason of fright), sights confused, astonished, stupefied or dazzled, sight becoming weak, opening eyes and looking hard, intently or sharply; Decorating or adorning (e.g. a place) Journeying far; Rugged ground in which stones, sand and earth are mixed together (the stones being of mixed/varied colors on whitish earth) A mountain mixed with sand; Locusts with variegated colors A certain type of beast the apostle rode on the ascension to heaven called so because of the hue, brightness and quickness of motion it had akin to lightning</p>
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	<p>A certain kind of plant camels feed on in times of necessity  Anything having blackness and whiteness together; A bow with different colors  Silk brocade closely woven with gold or closely woven cloth of thick silk; Thickness</p> <p><b><u>Kaf-Alif-Siin</u></b> كاس= drinking-cup when there is in it something to drink. Sometimes it can refer to the drink itself, e.g. wine. Sometimes used to signify every kind of disagreeable/hateful/evil thing.  If there is no beverage in it, the drinking cup is called <i>Qadehun</i> (root: Qaf-Dal-Ha).</p> <p><b><u>Ayn-Ya-Nun</u></b> ع ي ن =معين= to hurt in the eye, smite anyone with the evil eye, flow tears, become a spy. Aayan - to view, face. 'Ainun - eye, look, hole, but of a tree, spy, middle letter of a trilateral word, spring of water, chief, personage of a place. A'yan (pl. 'Inun): lovely, wide-eyed, lovely black eyed. Ma'iinun - water, spring.</p> <p><b><u>Sad-Dal-Ayn</u></b> ص د ع =يصدعون= to split, expound, cleave, profess openly, divide, cross, proclaim, promulgate aloud, declare openly, be affected with headache, manifest, make clear. sad'un - fissure. suddi'a - to oppress with or suffer from headache. issada'a (vb. 5) - to be split up or divided. mutasaddiun - that which is cloven or splits in two.</p> <p><b><u>Nun-Zay-Fa</u></b> ن ز ف =ينزفون= to exhaust, deprive of intellectual facilities.</p> <p><b><u>Fa-Kaf-ha</u></b> ف ك ه =فاكهة= became cheerful/happy, free from straitness/burden, enjoy, to jest/laugh/joke, be amused/pleased, entertain, fruit, wonderment, indulge in pleasantries, rejoice, admiration.</p> <p><b><u>Kh-Ya-Ra</u></b> خ ي ر =يتخيرون= Be possessed of good, to do good, give one a choice or option (and also be given a choice or option), prefer</p>
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	<p>one thing or person over another thing or person, preferred/pronounced/chosen, strive to surpass one in goodness, excellent in beauty and disposition, to be ideal (show actual or potential usefulness or benefit), be desired in all circumstances and by every person, exalted in rank or quality or reputation, to be better than another person or thing, be the best of things or people, to be generous (possess and show generosity), possess nobility or eminence, be elevated in state or condition.</p> <p>= <a href="#"><u>Lam-Ha-Miim</u></a> لحم = flesh/meat, to feed with flesh, skin/hide/cloth. To mend, patch, weld, solder. To join in, engage in, to go cling together, stick together, cohere, to be joined, united, cleave, stick, to be in immediate contact.</p> <p>ط ي ر = <a href="#"><u>Tay-Ya-Ra</u></a> = flew, hasten to it, outstripped, become foremost, fled, love, become attached, famous, conceive, scatter/disperse, fortune.</p> <p><a href="#"><u>Ha-Waw-Ra</u></a> (Ha-Alif-Ra) حور = return/recoil, change/convert from one state/condition to another, wash/whiten, make round, surround, compete/contend for glory/superiority, the white around the eye, intense whiteness of the white of the eye and intense blackness of the black (with fairness around)* not found in humans but attributed to them by way of comparison.*likened to the eyes of gazelles/cows/bulls.</p> <p>One who whitens clothes/garments by washing them, hence applied to the <b><u>disciples/apostles/companions</u></b> of Jesus (see "hawariyyun" in 3:52, 5:111, 5:112, 61:14) because their trade was apparently to do this. Or it is applied to one bearing the following significations: one who is freed and cleared of every vice, fault or defect, one who has been tried and proved time after time and found to be free of vices, faults or defects. <b><u>A thing pure. One who advises/counsels or acts sincerely/honestly/faithfully,</u></b></p>
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	<p><b><u>friend/assistant, fair woman/man.</u></b></p> <p><b><u>Ayn-Ya-Nun</u></b> عَيْن : = to hurt in the eye, smite anyone with the evil eye, flow tears, become a spy. Aayan - to view, face. 'Ainun - eye, look, hole, but of a tree, spy, middle letter of a trilateral word, spring of water, chief, personage of a place. A'yan (pl. 'Inun): lovely, wide-eyed, lovely black eyed. Ma'inun - water, spring.</p> <p>= <b><u>Lam-Alif-Lam-Alif</u></b> اللؤلؤ : = To shine, glitter, blaze, be bright, pearl, a perfect/complete rejoicing.</p> <p><b><u>Siin-Dal-Ra</u></b> س د ر : = to rend (a garment), hang or let down a garment, lose (one's hair), be dazzled/confounded/perplexed, be dazzled by a thing at which one looked.  <i>sidratun</i> - Lote-tree. when the shade of lote-tree becomes dense and crowded it is very pleasant and in the hot and dry climate of Arabia the tired and fatigued travelers take shelter and find rest under it and thus it is made to serve as a parable for the shade of paradise and its blessings on account of the ampleness of its shadow. The qualification of <i>sidrah</i> by the word <i>al-muntaha</i> shows that it is a place beyond which human knowledge does not go.</p> <p><b><u>Kh-Dad-Dal</u></b> خ ض د : مخضود = To break without separating the parts, to cut/pull off or remove, thornless, to shrink and shrivel (fruit), to incline the body or bend from side to side, to be feeble and weak, fatigue or weariness, lacking power to rise, to eat vehemently.</p> <p><b><u>Tay-Lam-Ha</u></b> ط ل ح = acacias, plantains, banana trees-. To be or become bad, evil, wicked, vicious, depraved.</p> <p><b><u>Nun-Dad-Dal</u></b> ن ض د : منضود = to pile up one over the other, set in order.</p> <p><b><u>Za-Lam-Lam</u></b> ظ ل ل : ظل = to remain, last, continue doing a thing, be, become, grow into,</p>
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	<p>remain, persevere, went on doing. zallala and azalla - to shade, give shade over. zillun - shade, shadow, shelter. zullatun - awning, shelter, booth, covering, cloud giving shade, protection, state of ease and happiness.</p> <p><b><u>Siin-Kaf-Ba</u></b> س ك ب: مسكوبة = to pour out/forth. <i>maskub</i> - ever flowing, falling from heights.</p> <p><b><u>Fa-Ra-Shiin</u></b> ف ر ش: فُرْشُ = to spread out, extend, stretch forth, furnish, to cover, stretch, sprawl on, to sleep, to give one's tongue free rein, foundation, appointments. furshan - to low (carry burden), be thrown down (for slaughter) of small animals of which flesh is used for food. farashun (gen. n.) moths. firashun (plu. furushun) - carpet, thing that is spread out to lie upon, bed. Wife/spouse (metaphorically).</p> <p>ب ك ر <b><u>Ba-Kaf-Ra</u></b> = Beginning of the day, first part of the day, early morning, between daybreak and sunrise. Possessing the quality of applying oneself early, or in hastening. Performing something at the commencement of it, or doing something early. Before it's time, preceding or took precedence. Youthful male camel, young one of a camel. A virgin male or female, or anything untouched, new, fresh. Virginity or maidenhead.</p> <p>= <b><u>Ayn-Ra-Ba</u></b> ع ر ب ؛ غُرْبَا = Arab, Arabic, become Arabic/Arabian, corrupted/disordered/bad, swollen/abundant (said of a camel's hump or water), recrudescence, brisk/lively/sprightly, reply against/to, lopping/pruning a palm-tree, drinking much/clear water. Clear/plain/distinct speech free from error/incorrectness. Dwelt/abode in the desert, amorous/loving/passionate, a river that flows with strong/vehement current, obscene/foul speech. Friday (an ancient name of that day in the Time of Ignorance, or an Arabicized Nabathaen word according to some), the</p>
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	<p>magnified/manifest, seventh heaven.</p> <p>= <b><u>Ta-Ra-Ba</u></b> ت ر ب ؛ تُرْبَا ؛ اترابا To have much earth, have dust in the hands, dusty, be destitute, poverty, neediness, misery, suffering loss. Poor man intimately acquainted with his mother earth. He sank from the wealth. Soil/earth/dust. Cemetery, burial-place, grave. Contemporary friend, companion, match/fellow/equal, suiting the age and matching in all other aspects, peer, one having similar tastes/habits/views. Breast, breast bones, chest, ribs.</p> <p><b><u>Ha-Nun-Thaa</u></b> ح ن ث : حِنْث = To violate or break or fail to perform an oath, untrue to one's oath, commit a sin or crime in one's oath, retract or revoke an oath, sin, commit an offence, say what is not true, incline from what was false to what was true or from what was true to what was false, pronounce someone a violater or non-performer of an oath, put away or cast away a sin or crime from oneself, do a work whereby to escape from sin or crime, apply oneself to acts or exercises of devotion, seek to bring oneself near unto God or to advance in God's favour by works, relinquish the worship of idols.</p> <p><b><u>Zay-Qaf-Miim</u></b> ز ق م : زَقُوم gobbling, eating it quickly, to swallow, plague/pestilence, any deadly food, food of people of the fire (of Hell), a certain tree in Hell, a certain tree having small leaves stinking and bitter, dust-coloured tree having a pungent odour.</p> <p><b><u>ha-Ya-Miim</u></b> الهيم = to wander about without any purpose, love passionately, rage with thirst from disease, thirsty camel because of disease.</p> <p><b><u>Qaf-Waw-Ya</u></b> = to be, become strong, prevail, be able to do, be powerful, be vigorous, be forceful. quwwatun (pl. quwan) - power, strength, vigour, resolution, firmness, determination. qawun - desert. aqwa - to stay in desert. <u>muqwin</u> - dwellers of desert/wilderness</p>
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(it is derived from the verb qawiya which means: it became desolate or deserted). To be located, situated.

### **Chapter Al-Hadeed (57)**

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ (١)

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ  
شَيْءٍ عَلِيمٌ (٣)

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ  
اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا  
يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ  
فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ (٤)

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ (٥)

### **Translation Chapter Al-Hadeed (57)**

“All that exists in the celestial bodies and on the planet Earth (al-Ardh – الارض) has been performing its functions for the accomplishment of God’s plans, as He is the Almighty, the Wise One (1). He is the Lord of the celestial bodies and the earth; He is the source of life and death, and He fixes the values, measures and laws for everything (2). He is the First and the Last, He manifests Himself (az-Zaahiru – الظاهر) while remaining Unseen (al-Baatinu – الباطن); and His knowledges encompasses everything (3).

He it is who has created the celestial bodies and the Planet Earth in six stages and has subsequently assumed the overall control al-‘Arsh – العرش) thereof. He is aware of all that passes through (yaliju – يلج) the earth and emerges out of it; and all that comes down upon it from the Universe and ascends up into it (ya’ruju fi-ha – يعرج فيها). And He remains with you wherever you may be; and thus, He keeps monitoring every move on your part (4).

Absolute rule over the entire Universe is reserved for him and to His Supreme Authority are referred the issues for final decrees (5). He causes

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٦)

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۚ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ (٧)

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۚ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (٨)

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ (٩)

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتِلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدِ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١٠)

مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ (١١)

darkness enter into the daylight and the daylight enter into darkness; and thus, He keeps abreast of your inner feelings (6). Have faith in God and His Messenger and keep open for people all that He has made you inherit (mustakhlafeen fi-hi – مُسْتَخْلَفِينَ), for those of you who have faith and spend generously, are entitled to a great reward (7).

Why do you not believe in God when the Messenger invites you to believe in your Sustainer, and he has made a solemn covenant with you, if you become truly faithful (8)?

It is He who reveals elaborate signs/messages to his servant so as to take you out of darkness towards enlightenment. And indeed the God is Compassionate and Merciful towards you (9).

And what's wrong with you that you do not spend in the way of God when the entire inheritance of the Universe belongs to the God. There's no equality in status among you between those who spent openly before the victory and fought – they have the higher status than those who spent and took part in fighting at a later stage. However, all of them have been promised beautiful rewards by God as the God keeps abreast of your conduct (10).

Whoever extends credit to God in a beautiful way, He substantially increases its repayment manifold to favor them (yudhaa'ifa-hu la-hu – يُضَاعَفُ) and for them there are honorable rewards (11).

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١٢)

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ (١٣)

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۖ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ (١٤)

There will appear a stage when you will see the believer individuals (almo'mineen – المؤمنين) and the believer communities (al-mo'minaat – المؤمنات) in a state where their enlightenment will already be assisting them on their way (yas'aa bayina ayidi-him – يسعى ايديهم) as well as to fulfill their covenants (bi-ayimaani-him – بايماانهم); glad tidings would be given to you on that stage of a life of peace and protection (jannaatun – جنات) where abundance of everything (tahtiha-al-anhaar – تحتها الانهار) would flow (tajri – تجرى); you would live therein forever; that is a great achievement (12).

That's the time when the hypocrites and their groups (al-munafiqaat – المنافقات) would speak to the believers by saying : “Wait for us! Let us get some inspiration from your enlightenment”. They will be told to look back to their former lives (arji'oo waraa'a-kum – ارجعوا ورائكم) and seek any enlightenment if available there. And then a wall will be placed between both parties with a door in it, within which will be the abundance of sustenance and evolution (ar-Rahmatu – الرحمة), and without, facing it, will be a severe suffering. (13) They would call out to them saying, “Can we not be with you?” They would reply: “Okay; but you had put your inner selves into temptations, and you waited on, and you doubted, and your wishful thinking deceived you, until the time of judgement did arrive, and your

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ  
كَفَرُوا ۚ مَأْوَاكُمُ النَّارُ ۚ هِيَ مَوْلَاكُمْ ۚ وَبُئْسَ  
الْمَصِيرُ (١٥)

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا  
نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ  
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۚ وَكَثِيرٌ مِّنْهُمْ  
فَاسِقُونَ (١٦)

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا  
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (١٧)

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا  
حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ (١٨)

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ  
الصَّادِقُونَ ۚ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ  
وَنُورُهُمْ ۚ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ  
أَصْحَابُ الْجَحِيمِ (١٩)

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ

deceptive intentions deceived you about the God (14). Hence, at this stage, no ransom or compensation from you would be acceptable, nor from those who denied the truth; your doom is the fire; that's your friend and sponsor, and what an evil destination it is.”(15)

Has the time not come for the faithful that their hearts may submit to the remembrance of God and to what has been presented of the truth? And let them not be like those who were given the Scripture earlier, and a long period lapsed over them, resulting in hardening of their hearts; so a majority of them turned defiant (16).

All of you must know that the God gives life to the earth after it becomes lifeless! We have elaborated for you the respective signs/messages so that you might employ your intellect (17).

Indeed the truthful individuals and the communities who offer the God (the Divine Government) a good loan, He will increase its repayment manifold and for them there's also a noble reward (18). And the Truthful ones are those who are faithful to the God and His messengers and stand as witnesses in the eyes of their Sustainer; so they are entitled for their reward and their share of the enlightenment. But those who have denied the truth and have falsified our signs/messages, they are the companions of fire (19). All of you must be aware that the life of this world is that of a pastime and amusement and a seeking of

بَيْنَكُمْ وَتَكَاثَّرُوا فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ  
أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ  
حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ  
وَرِضْوَانٌ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (٢٠)

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ  
السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ  
وَرُسُلِهِ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو  
الْفَضْلِ الْعَظِيمِ (٢١)

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا  
فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ  
يَسِيرٌ (٢٢)

لَّكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا  
آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (٢٣)

physical/intellectual grace and pride among your folks, and greed for abundance of wealth and offspring; it is just like the rain resulting in the growth of crop that pleases the tillers of the soil (a'jab-al-kuffaar – اعجب الكفار), but then it dries up and you see it turning yellow, then becoming dust/debris (hutaaman). But in the Hereafter there's intense suffering; and there's forgiveness and protection from the God, and His approval and acceptance, while the life of this world is nothing but a source of delusion (mataa'ul-ghuroor – متاع الغرور) (20). You must excel in seeking safeguards from your Sustainer and a life of peace and protection (jannatin – جنة) whose vast expanse is the same as the expanse of the entire Universe, which is prepared for those having faith in God and His messengers. That's the God's grace which He bestows upon those who seek it – for God is the dispenser of great bounties (21).

The calamities that befall the Earth and your own selves are already laid down in the prevalent laws of nature (fi kitaab – فى كتاب) and take effect before We unleash them. Indeed, it was easy for the God to do so/ to systemize it (22) so that you may not feel despair over what you lose (faatakum – فاتكم) and may not feel over pleased with what has come to you. In fact, the God doesn't love all those who are self-deluded and proud of themselves (mukhtaalin fakhoorin – مختال فخور) (23), it is those who display



الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۖ وَمَنْ يَتَوَلَّ  
فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٢٤)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ  
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ  
بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ  
وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢٥)

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ  
وَالْكِتَابَ ۖ فَمِنْهُمْ مُهْتَدٍ ۚ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (٢٦)

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ  
وَأَتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً  
وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ  
رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَآتَيْنَا الَّذِينَ  
آمَنُوا مِنْهُمْ أَجْرَهُمْ ۚ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (٢٧)

stinginess and bid others to be tight-fisted; and those who turn away from the right track (يتولّ – yatawalla) must know that God is independent of all on a praiseworthy level (24).

We have deputed our messengers with clear evidence of truth and have sent with them the Scripture as a standard criterion for the humanity to establish justice and equality among them. That's how we have sent a set of limitations/restraints/prohibitions (الحديد – al-hadeed) in which there's severe punishment and distress (باءس – ba'sun) as well as sources of benefit for humanity and it makes the God aware as to who helps Him and His messengers in seeking the invisible purpose/reality (بالغيب –بالغيب). Indeed the God is powerful and dominant (25).

Accordingly, we had deputed Noah and Abraham and bestowed leadership (النُّبُوَّة – an-nabuwwah) and scripture upon their posterity. So some of them turned into guided ones, but the majority of them were transgressors (26). Thereafter, We sent our messengers to follow their footsteps and we made them followed by Jesus, the son of Mary, and we gave him the Injeel (the Gospel) and we made the hearts of those who followed him full of compassion and mercy; and the monasticism which they invented (ابتدعوها – ibtada'u-ha) had not been prescribed by us for them. We only prescribed the seeking of the approval of God, but they did

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ  
كَفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ  
لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ (٢٨)

لَنَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ  
فَضْلِ اللَّهِ ۚ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن  
يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢٩)

### **Transliteration:**

“Sabbaha lillaahi maa fissamaawaati  
wal ardi wa Huwal 'Azeezul Hakeem  
(1).Lahoo mulkus samaawaati wal ardi  
yuhyee wa yumeetu wa Huwa 'alaa kulli  
shai'in Qadeer (2).Huwal Awwalu  
wal'Aakhiru waz Zaahiru wal Baatinu  
wa huwa bikulli shai'in Aleem (3)  
Huwal lazee khalaqas samaawaati wal  
arda fee sittati ayyaamin summas tawaa  
'alal 'Arsh; ya'lamu maa yaliju filardi wa  
maa yakhruju minhaa wa maa yanzilu  
minas samaaa'i wa maa ya'ruju feeha wa  
Huwa ma'akum ayna maa kuntum;  
wallaahu bimaa ta'maloona Baseer (4)  
Lahoo mulkus samaawaati wal ard; wa  
ilal laahi turja'ul umoor (5) Yoolijul

not observe it the way its observance  
deserved (haqqa ri'ayati-ha – حقّ  
رعايتها). Ultimately, we bestowed those  
of them who were faithful with their  
reward, but majority of them were  
transgressors (27).

“O people of faith, always remain  
conscious and fearful (اتَّقُوا – اتَّقُوا) of  
God and have faith in His Messenger;  
He will grant you doubly of His mercy  
and would provide you enlightenment  
to forge ahead together with  
safeguards from Him as He is the  
dispenser of protection and mercy  
(28).

The people of the Scripture must  
know that they have no entitlement  
over any of God's bounties, and that  
the bounties are in God's power to  
bestow upon those who seek them,  
because the God has great bounties at  
His disposal (29).

laila fin nahaari wa yoolijun nahaara fil  
lail; wa Huwa 'Aleemum bizaatis sudoor  
(6) Aaminoo billaahi wa Rasoolihee  
wa anfiqoo mimmaa ja'alakum mustakh  
lafeena feehee fallazeena aamanoo  
minkum wa anfaqoo lahum ajrun kabeer  
(7). Wa maa lakum laa tu'minoona  
billaahi war Rasoolu yad'ookum  
lituu'minoo bi Rabbikum wa qad akhaza  
meesaqakum in kuntum mu'mineen (8)  
Huwal lazee yunazzilu 'alaa 'abdiheee  
Aayaatim baiyinaatil liyukhrijakum  
minaz zulumaati ilan noor; wa innal  
laaha bikum la Ra'oofur Raheem (9) Wa  
maa lakum allaa tunfiqoo fee sabeelil  
laahi wa lillaahi meeraasus samaawaati  
wal-ard; laa yastawee minkum man  
anfaqa min qablil fat-hi wa qaatal;  
ulaaaika a'zamu darajatam minal  
lazeena anfaqoo mim ba'du wa qaataloo;  
wa kullanw wa'adallaahul husnaa;  
wallaahu bimaa ta'maloona Khabeer  
(10) man zal lazee yuqridul laaha qardan  
hasanan fa yudaa'ifahoo lahoo wa  
lahooo ajrun kareem (11) Yawma taral  
mu'mineena walmu'minaati yas'aa  
nooruhum baina aydeehim wa  
biaymaanihim bushraakumul yawma  
jannaatun tajree min tahtihal anhaaru  
khaalideena feehee; zaalika huwal fawzul  
'azeem (12) Yawma yaqoolul munaa  
fiqoona walmunaafiqaatu lillazeena  
aamanun zuroonaa naqtabis min  
noorikum qeelarji'oo waraaa'akum  
faltamisoo nooran faduriba bainahum  
bisooril lahoo baab, baatinuhoo feehir  
rahmatu wa zaahiruhoo min qibalihi-  
'azaab (13) Yunaadoonahum alam  
nakum ma'akum qaaloo balaa wa  
laakinnakum fatantum anfusakum wa

<p>tarabbastum wartabtum wa gharratkumul amaaniyyu hatta jaaa'a amrul laahi wa gharrakum billaahil gharoor (14) Fal Yawma laa yu'khazu minkum fidyatunw wa laa minal lazeena kafaroo; maawaakumun Naaru hiya maw laakum wa bi'sal maser (15) Alam yaani lillazeena aamanooo an takhsha'a quloo buhum lizikril laahi wa maa nazala minal haqqi wa laa yakoonoo kallazeena ootul Kitaaba min qablu fataala 'alaihimul amadu faqasat quloobuhum wa kaseerum minhum faasiqoon (16) I'lamooo annal laaha yuhyil arda ba'da mawtihaa; qad baiyannaa lakumul Aayaati la'allakum ta'qiloon (17) Innal mussaddiqeena wal mussaddiqaati wa aqradul laaha qardan hassanany yudaa'afu lahum wa lahum ajrun kareem (18) Wallazeena aamanoo billaahi wa Rusuliheee ulaaa'ika humus siddeeqoona wash shuhadaaaa'u 'inda Rabbihim lahum ajruhum wa nooruhum wallazeena kafaroo wa kazzaboo bi aayaatinaaaa ulaaaika As haabul Jaheem (19) I'lamooo annamal hayaa tud dunyaa la'ibunw wa lahwunw wa zeenatunw wa tafaakhurum bainakum wa takaasurun fil amwaali wal awlaad, kamasali ghaisin a'jabal kuffaara nabaatuhoo summa yaheeru fataraahu musfaaran summa yakoonu hutaamaa; wa fil aakhirati 'azaabun shadeedunw wa magh firatum minal laahi wa ridwaan; wa mal haiyaa tuddun yaaa illaa mataa'ul ghuroor (20) Saabiqooo ilaa maghfiratim mir Rabbikum wa jannatin 'arduhaa ka-'ardis samaaa'i wal ardi u'iddat lillazeena aamanoo billaahi wa Rusulih; zaalika fadlul laahi yu'teehi</p>	
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many yashaaa'; wal laahu zul fadlil 'azeem (21) Maaa asaaba mim musee batin fil ardi wa laa fee anfusikum illaa fee kitaabim min qabli an nabra ahaa; innaa zaalika 'alal laahi yaseer (22) Likailaa taasaw 'alaa maa faatakum wa laa tafrahoo bimaaa aataakum; wallaahu laa yuhibbu kulla mukhtalin fakhoor (23) Allazeeena yabkhaloona wa yaamuroonan naasa bil bukhil; wa many yatawalla fa innal laaha Huwal Ghaniyyul Hameed (24) Laqad arsalnaa Rusulanaa bilbaiyinaati wa anzalnaa ma'ahumul Kitaaba wal Meezaana liyaqooman naasu bilqist, wa anzalnal hadeeda feehi baasun shadeedunw wa manaafi'u linnaasi wa liya'lamal laahu many yansuruhoo wa Rusulahoo bilghaib; innal laaha Qawiyyun 'Azeez (25) Wa laqad arsalnaa Noohanw wa Ibraaheema wa ja'alnaa fee zurriyyatihiman nubuwata wal Kitaaba faminhu muhtad; wa kaseerum minhu faasiqoon (26) Summa qaffainaa 'alaa aasaarihim bi Rusulinaa wa qaffainaa be 'Eesab ni Maryama wa aatainaahul Injeela wa ja'alnaa fee quloobil lazeenat taba' oohu raafatanw wa rahmatanw wa rahbaaniyyatanib tada' oohaa maa katanaahaa 'alaihim illab tighaaa'a ridwaanil laahi famaa ra'awhaa haqqa ri'aayatihaa fa aatainal lazeena aamanoo minhu ajrahum wa kaseerum minhu faasiqoon (27) Yaaa ayyuhal lazeena aamaanut taqullaaha wa aaminoo bi Rasoolihee yu'tikum kiflaini mir rahmatihee wa yaj'al lakum nooran tamshoona bihee wa yaghfir lakum; wallaahu Ghafoorur Raheem (28) Li'alla ya'lama Ahlul kitaabi allaa yaqdiroona

'alaa shai'im min fadlil laahi wa annal  
fadla bi Yadil laahi u'teehi many  
yashaaa'; wallaahu Zul fadilil  
'azeem (*End Juz 27*) (*29*).”



